YOGA TEACHER TRAINING

Samadhi Yoga Ashram

MANUAL

200 HRS

www.samadhiyogaashram.com

Table of Content

MANTRA CHANTING
- Ashtanga Yoga
- Chants
- Sun Salutation A
- Sun Salutation B
- The Primary Series : Standing Asana
- The Primary Series : Sitting Asana
- The Primary Series : Finishing Asana
- Asana Chart

PRANAYAMA
- Yogic Breathing
- Types of Pranayama
- Sitting Posture for Pranayama
- Mudras
- Bandhas
- Shatkarma

MEDITATION
- Introduction
- Types of Meditation
- Yoga Nidra
- Silence Practice
- Meditation Poses

YOGA ANATOMY
- Body Planes
- Anatomical Movements
- Bones of Skull and Face
- Cervical Vertebrae
- Shoulder Girdle
- Anterior view of Sternum and Skeleton of Thorax
- Bones of Arms
- Pelvic Region
- Deformities of The Spine
- Lower Extremity
- Tendon and Ligaments
- Muscles
- Nervous System Respiratory System

Mantra

Mantra Chanting

The purpose of mantra chanting in yoga is to generate vibrations and connect with the universe. Each mantra is special and rich with spiritual energy.

1.- Om Asato Maa Sadgamaya (Mantra from Upanishad)

2.- Tvameva mata ca pita Tvameva (Sloka on gods)

3.- Om Tryambakam Yajamahe (Mantra on lord shiva)

4.- Om sahana vavatu (Mantra from Upanishad)

5.- Guru Brahma Guru Vishnu Gurudevo maheshwara (Guru Stotram)

6.- Yogena Cittasya (Sloka on sage Patanjal)

7.- Hare rama Hare Krishna (Maha mantra)

1.- Om Asato Maa Sadgamaya

asato mā sadgamaya
tamasomā jyotir gamaya
mrityormāamritam gamaya
Om shānti śhānti shāntiḥ

Meaning:

From ignorance, lead me to truth;
From darkness, lead me to light;
From death, lead me to immortality
Om peace, peace, peace

2.- Tvameva mata ca pita Tvameva

Tvam-Eva Maataa Ca Pitaa Tvam-Eva |
Tvam-Eva Bandhush-Ca Sakhaa Tvam-Eva I
Tvam-Eva Viidyaa Dravinnam Tvam-Eval
Tvam-Eva Sarvam Mama Deva Deva II

Meaning:

1.- You Truly are my Mother And You Truly are my Father.

2.- You Truly are my Relative And You Truly are my Friend.

3.- You Truly are my knowledge and You Truly are my Wealth.

4.- You Truly are my All, My God (Lord Shiva)

3.- Om Tryambakam Yajamahe

Om Try-Ambakam Yajaamahe
Sugandhim Pusstti-Vardhanam
Urvaarukam-Iva Bandhanaan
Mrityor-Mukssiiya Maa-[A]mrtaat II

Meaning:

1.- Om, We Worship the Three-Eyed One (Lord Shiva).

2.- Who is Fragrant (Spiritual Essence) and Who Nourishes all beings.

3.- May He severe our Bondage of Samsara (Worldly Life), like a Cucumber (severed from the bondage of its Creeper),

4.- and thus Liberate us from the Fear of Death, by making us realize that we are never separated from our Immortal Nature.

4.- Om sahana vavatu

Om Saha Naav[a]-Avatul
Saha Nau Bhunaktu
Saha Viiryam Karavaavahai !
Tejasvi Naav[v]-Adhiitam-Astu Maa
Vidvissaavahail
Om Shaantih Shaantih Shaantih II

Meaning:

Om, May God Protect us Both (Teacher & Student)
May God Nourish us Both (Teacher & Student)
May we Work Together with Energy and Vigour (Teacher & Student)
May our Study be Enlightening (Teacher & Student)

5.- Guru Brahma Guru Vishnu Gurudevo maheshwara

Gurur Bramha Gurur Vishnu
Gurur Devo Maheshwaraha
Guru Saakshaat ParaBrahma
Tasmai Sri Gurave Namaha

Meaning:

Guru is the Creator (Brahma), Guru is the Preserver(Vishnu)
Gurudeva is Destroyer(Maheshwara)
Guru is the absolute (singular) Lord himself
Salutations to that Sri Guru.

6- Yogena Cittasya

Yogena Cittasya Padena Vaacaam I
Malam Shariirasya Ca Vaidyakena II
Yopaakaro ttamam Pravaram
Muniinaam!
Patanjalim Praanjalir-Aanatosmi

Meaning:

1.- (I bow down to him who purifies the impurities) of the Mind (by removing the Chitta Vrittis) by Yoga, (who purifies the expression of) Speech by Pada (Grammar).

2.- (who purifies the) impurities of the Body through Vaidya (Medical Science).

3.- He who is an expert in removing (the impurities of the Body, Mind and Speech), to that most excellent of Munis.

4.- (Who is) Patanjali, I bow down with folded hands.

7- Hare rama, Hare Krishna (Maha mantra)

Hare Krishna Hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

Meaning:

"Krishna" which means "He who is all-attractive," another is "Rama" which means "He who is the reservoir of all pleasure," and "Hare" indicates the Lord's inconceivable energy.

Ashtanga Yoga

INTRODUCTION

Getting It Together

Separateness causes suffering and union creates freedom. ***Yoga is union.***

It is the separation from our Self, each other, nature, and from something greater or higher (be it God, universal consciousness, or whatever term you want to use) that causes the anxiety and chaos symptomatic of our times. It is difficult for us to experience our natural connection with each other when we don't have that connection with our own self. Yoga connects us with an inner wisdom, in which there is no doubt as to the connection of all things.

Now is the time for yoga. Yoga is a practical method of bringing peace and connectedness back into our life.

Because we are a reflection of our nervous system, the state of our nervous system dictates how we experience the world. If the nervous system is fresh and rested, the body will be healthy and the mind alert and comprehensive. As a result, thought will be powerful and clear and our actions, which are manifested thought, Will be successful and rewarding.

Yoga strengthens and purifies the nervous system so it can reflect a greater degree of consciousness and our lives can become an increasingly positive force in the world. If the methods presented in this manual are practiced correctly the whole nervous system is revitalized, the body enjoys better health and more energy, the mind is rested and freed from the endless burdensome thought of future and past, and perception is restored to its primal freshness.

We can actually gain back the connection to self and others as we are released from the restricted thinking, dull mind, and negativity resulting from a strained tired nervous system. The healthier our nervous system, the healthier our body, mind, thoughts and actions.

The purpose of this manual is to make these techniques available to all who are interested in enhancing the quality of their lives from the most fundamental foundation the inner source. The idea is to promote self-practice and self-responsibility, to offer a tool for reconnecting. This is the place where yoga truly begins in each of our own individual lives.

Yoga helps you rise to the challenge of living.

The History of Ashtanga Yoga

As the story goes, the ashtanga yoga system was reconstructed from a mysterious manuscript written on a bundle of palm leaves, the Yoga Korunta. This collection of verses on hatha yoga was discovered in the 1930's by yoga master and Sanskrit scholar Sri Tirumalai Krishnamacharya and his disciple K. Pattabhi Jois while researching Sanskrit texts at a Calcutta university library. The manuscript is dated to be between 500 and 1,500 year old.

Krishnamacharya and Jois translated and reconstructed the ashtanga yoga series (originally there were six sequences of postures) and Pattabhi Jois, with the encouragement of Krishnamacharya, took the instructions as the basis of his practice and teaching. He is still teaching this method today in Mysore, India at the age of 85. Ashtanga taught by Pattabhi Jois is a form of hatha yoga which focuses on asana (posture) and pranayama (breath control). Some people call this ashtanga vinyasa yoga in order to distinguish between Patanjali's eightfold system and the ashtanga yoga described in this manual.

Awakening the Fire within

Vinyasa: Movement Breathing System

Ashtanga yoga wakes up the internal fire. It ignites the dormant flame of vital life energy within all of us. The vinyasa system works with the synchronization of deep, rhythmic breathing and movement. By linking the postures it creates a continuous flow of energy that heats up the body, bringing oxygen to the blood, nourishing the glands and internal organs, cleansing and purifying the nervous system, releasing unwanted toxins through perspiration. As the heat goes up toxins are burned up and out of the system creating a lighter and stronger body and a clear mind. The heat is not a physical experience it is an internal spiritual fire that burns through the fog of illusion and ignorance.

Access All Areas

As the internal heat goes up, not only do the toxins begin to exit the system, but another amazing things happens; the body begins to bend and move. As Pattabhi Jois says "even iron will bend with heat." With this freedom of movement we are able to open up areas of the body that had been previously restricted or blocked. There is release, a feeling of lightness. It is in these places that we can discover what yoga truly is. Yoga is not just a physical exercise or some new way to pass the time or fill the emptiness, but a method of bringing life and vitality back into those areas, awareness of the deeper, inner parts of ourselves. It is a reunion with that innate wisdom that we all poses, but seem to have lost touch with. Yoga was developed as a means of acknowledging or returning to the source of life.

As concentration increases, the breath, mind, body, and soul come into union, to entrainment. Ashtanga yoga is a focusing technique that joins the main life forces, beating in unison to an internal rhythm, your internal rhythm. With control of the breath the mind becomes calm, allowing one to tap into a flow state where there is no sense of time, where externally imposed barriers dissolve and there is a sense of oneness with the universe. As focus increases, there is an effortlessness, a lightness in the harmony of movement and breathing.

The Breath of Life

Feeding the Fire

In many languages the words for spirit and breath are the same. In Sanskrit it's prana, in Latin, spiritus, and in Hebrew, ruach. In Portuguese the word for taking in breath is inspiration, or spirit-in. They believe that an infant literally breathes its spirit into its body with its first breath. We breathe in life. Breath is the source of life and vitality. It is the spirit moving in rhythm in the body.

Prana

Prana is a subtle form of energy. Prana literally means "breathing forth the universal life force. Through practicing asana and pranayama, prana is brought into and stored in the body, increasing vitality. Prana mainly flows through the body in the nadis, or nerve channels of the astral body.

Prana exists as a negative energy as well as a positive energy.

Prana moves upward and apana moves downward. When the two unite at the muladara chakra (base of spine) kundalini (dormant cosmic energy) is awakened.

The most important nadi, or energy channel, (there are 72,000!) is the shushumna nadi which correlates to the spinal cord in the physical body. When kundalini is awakened it starts to move up the shushumna nadi, through the seven chakras toward higher states of consciousness.

In ashtanga yoga there are three locks (bandhas) that are engaged throughout the practice to prevent the dissipation of, and direct the flow of prana in the body, and convert it into spiritual energy.

- ***Jalandhara bandha*** prevents prana from escaping the upper body.
- ***Uddiyana bandha*** forces prana up the shushumna nadi.
- ***Mula bandha,*** when engaged, prevents apana escaping from the lower body and draws it up to unite with prana.

The Chakras

From bottom to top 7 Chakras:

1.- Muladhara chakra - at the anus
2.- Svadhishthana chakra - at the genitals
3.- Manipura chakra - at the navel
4.- Anahata chakra - at the heart
5.- Vishuddha chakra - at the throat
6.- Ajna chakra- between and behind the eyebrows
7.- Sahasrara chakra - at the crown of the head

Drishti

Eye Play

The gaze is a focusing technique. By directing the gaze at specific point (the space just beyond the tip of the nose, between the eyebrows) the focus is directed inward. This brings more concentration and awareness into the movement. Keep the gaze soft.

The Nine looking places are called nava drishtis.

- Nasagraj - The space just beyond the tip of the nose. This is used most often and is the primary drishti in the sitting postures.
- Aiña chakra - The space between the eyebrows (ex. Purvottanasana/intense east stretch)
- Nabi chakra - Navel center (ex. Adho Mukha Svanasana/downward dog)
- Hastagrai - Hand (ex. Trikonasana/ triangle)
- Padhayoragrai - Toes (ex. Savangasana/ shoulderstand)
- Parshva - Far to the right (ex. Supta Padangusthasana/reclining big toe posture)
- Parshva - Far to the left (ex. Marichyasana C/ Marchi's posture)
- Angushtha ma dyai - Thumbs (beginning of Suryanamaskara/sun salutation)
- Urdhva drishti ou antara drishti - Up to the sky (Virabhadrasana Alwarrior)

PRACTICE

Drishti

- Pay attention to your wandering eyes. What distracts you?
- Try to control the urge to look toward something moving in the distance.
- Gaze at the space just beyond the tip of your nose for one minute.
- Does sound distract your eye gaze? Smell? Notice how your senses direct your focus.
- At different times during the day focus your gaze at specific points (the space just beyond the tip of your nose, navel, a spot on the wall) and see what it takes to make you look away.

Cleansing and purification: Meltdown

Nauli kriyas

If you look around you, you'll notice what happens as we get older. The middle of the body begins to lose shape and collapse. Gravity is pulling us downward. Unless we are practicing some type of opposing technique, the whole solar plexus area, a major nerve center of the body, will become squashed. Not to mention the toxins that get trapped, the poor digestion that results, and the lack of oxygen to the abdominal region. Naulis, in conjunction with the bandhas, bring everything upward, inviting vitality back into the middle of the body.

These techniques keep the gastro-intestinal or alimentary system balanced functioning smoothly, Naulis massage the internal organs, acting as an internal cleansing technique. Keeping you pure and clean, naulis remove sluggishness of the stomach, intestines, and liver, bringing back upward the ever-caving-in abdominal region which is crushing and suffocating internal organs as gravity pulls us down.

Don't let the fire go out. Keep the channels of the body pure and open the pathway for the oxygen to keep feeding the fire. It's best to practice on an empty stomach in the morning.

Created a Sacred Space

Choose A Spot that Draws you Inward

This is a time of focus. You acknowledge the space around you on which you are about to work. It should be quiet, with no interruptions. You pick a place for the feet and plant them, one by one, deliberately connecting with the earth beneath. Participation at this level is important, if the link between your body and the ground is formed there is a centered calmness.

Making a time and place for your yoga is essential for maintaining a regular practice. Choose a place which is warm and where there is enough room for you to move freely. It is helpful to practice at the same time each day, the optimal times being sunrise and sunset. Choose a spot that draws you inward.

Regular practice is the key to yoga. It is through practice that these seemingly impossible postures are mastered with comfort and ease within a reasonable time period. It is through practice that yoga becomes integrated in your life.

Practice

Decide how much time you have to practice each day (be realistic) and how many times a week. Begin all session with naulis, sun salutation, standing posture, sitting posture, meditation and finish with corpse.

Chants

Ashtanga yoga traditionally has both an opening and closing chants. Because of yoga's ancient roots, chants (or mantra) are offered in Sanskrit (the ancient language of india). However their meaning is said to be universal as Sanskrit is the language of the heart.

Ashtnaga Yoga opening chants

The opening prayer is a blessing of gratitude offered to the lineage of teachers student who have enabled this ancient practice to survive through thousands of years so that we can experience its benefits today. The recitation of this mantra cleanse the energy of the space we have chosen to practice yoga, as well as preparing the mind, body and emotions for the forthcoming ashtanga sequence.

ॐ
ति स्वात्म सुखावबोधे।
कियमाने संसार हालाहल मोहशांत्यै॥
णिम् ।
मि्॥
ॐ

om
Vande Gurunam Charanaravinde
Sandarshita Svatma Sukava Bodhe
Nih Sreyase Jangalikayamane
Samsara Halahala Mohashantyai

Abahu Purushakaram
Shankha Chakrg Shankhacakrsi Dharinam
Sahasra Sirasam Svetam
Pranamami Patanjalim
om

Translation:

om
I bow to the lotus feet of the Supreme Guru which awaken insight into the happiness of pure Being, which are the refuge, the jungle physician, which eliminate the delusion caused by the poisonous herb of Samsara (conditioned existence).

I prostrate before the sage Patanjali who has thousands of radiant, white heads
(as the divine serpent, Ananta) and who has, as far as his arms, assumed the form of a man holding a conch shell (divine sound), a wheel (discus of light or infinite time) and a sword (discrimination).
om

Ashtanga Yoga closing Chant

The Closing Prayer brings the practice to a peaceful end; sealing in the work done and offering the efforts of our practice to improve the practice to improve the state of the world.

ॐ
ेण महीं महीशाः।
निोभवंतु ॥
िः ॥

om
Svasthi Praja Bhyaha Pari Pala Yantam
Nya Yena Margena Mahim Mahishaha
Go Brahmanebhyaha Shubamastu Nityam
Lokah Samastah Sukhino Bhavantu
Om Shanti Shanti Shantihi

Translation:

May the rulers of the earth keep to the path of virtue
For protecting the welfare of all generations.
May the religious, and all peoples be forever blessed,
May all beings everywhere be happy and free
Om peace, peace, perfect peace

Asanas

Asana is not a particular posture, but a state. Within the word asana itself are the connotations of strength and firmness, as well as the connotations of pleasantness and comfort. This is the balance we are trying to achieve, strength and flexibility, not only in the physical postures, but also in our mental state.

Take the Ambition Out Of It

Everybody is unique and their progression in yoga is going to look differently than the person next to them. It is important to allow the asanas to arise out of an internal place rather than some externally imposed idea of what the posture should look like. As long as you are working at your peak, combining breath, bandhas, and movement, and you are gaining that internal sense of stretching and strengthening, you are exactly where you need to be

In the beginning, the physical aspects of the postures will affect you the most. In time, and as you progress, you will become more aware of the flow of prana, life force, moving through your body. As your practice evolves, these subtle, but deep movements will reawaken your awareness and control of your body, leaving you both relaxed and full of energy.

To Flex Is To Stretch

By flexing your quads you will notice your hamstrings get a deeper stretch. As you pull your abdominals inward and upward you can feel the lower back lengthening. Maintain a flexed contraction within the stretch by engaging the opposing muscles. Don't sink into your knees or lock them. Always lift up the kneecap by flexing the quadriceps. Maintain awareness also of your elbows, shoulders, and wrists. The intention is to bring life energy into our bodies, for this we need awareness.

Some Tips

- Visualize yourself in the posture before moving into it. Some of our resistance is just a conditioned mental idea that we cannot do the posture. Change the mental idea.
- Never force it. Allow the breath to move you gradually deeper into the posture.
- Focus on the breath to bring lightness, ease, and fluidity into the movement. This is not about contorting your body into some frozen posture, there is always movement in the stillness.
- Be patient with yourself, notice that the more even your breath, the slower the breath, the easier the movement.
- Let the thoughts go by, notice them as just thoughts, and then let them go.
- Notice how persistent the mind can be.
- Feel the breath as an extension of the bandhas.
- What happens to your spine if you connect breath and bandhas as you move into a posture? And if you don't?
- As you flex the front of your thigh (quadriceps), notice the extended stretch on the opposite side (hamstrings).

Integration
The Challenge

The true challenge is not can you do a handstand, but can you apply yoga to your life? Yoga truly begins when you leave the classroom. Yoga is a way of living. Every posture reflects something about our internal state. Some days you may have trouble with the balancing postures and notice you are having trouble juggling all the different things in your life. Another day you may discover you're not as flexible as the day before, perhaps you've become a bit less fluid in your thinking or actions, resistant to stretching yourself a bit further. Flexibility • strength • grounded • balance centered • clarity lightness wholeness peace - these are all directly applicable, translatable to our daily lives. Nothing is separate. The path of least effort is one of union, yoga. Take the lesson of your and apply them to your life.

Sun Salutation: the dawning of a ritual

Ritual connects us to the absolute

By tradition, at dawnthe yogis practiced greeting the sun with a salutation. A yoga session is incomplete without it. An ideal exercise to get you moving, Surynamaskara welcomes the new day, preparing for the asanas, heating up the body, toning up the muscles, quickening and intensifying the respiration and cardiac rhythm. The sun salutation is the foundation of your practice, it establishes the connection of movement and breath, uniting body, mind, and spirit.

Not only is the sun salutation a preparation for the rest of your yoga practice, but it is a Complete exercise within itself. Suryanamaskara tones up the digestive system by the alternate stretching and compression of the abdominal region. It massages the inner organs, stomach, liver, and spleen. It activates digestion and aids in reducing constipation, Synchronizing breath with movement, the lungs are thoroughly ventilated and the blood oxygenated, creating a detoxifying effect. The sun salutation steps up cardiac activity and blood flow throughout the system, which is ideal for the health of the body.by stretching and bending the spinal column, this sequence of movements through the skin, lungs , intestines, and kidneys. Immunity to disease is increased by strengthening its potential breathing ground.

Concentration and the maintenance of an uninterrupted rhythm throughout the succession of the sun salutation are key. Synchronize breath with movement and connect with the rhythm, your own internal rhythm.

Start by practicing three round. Gradually increase to five or six.

PRACTICE

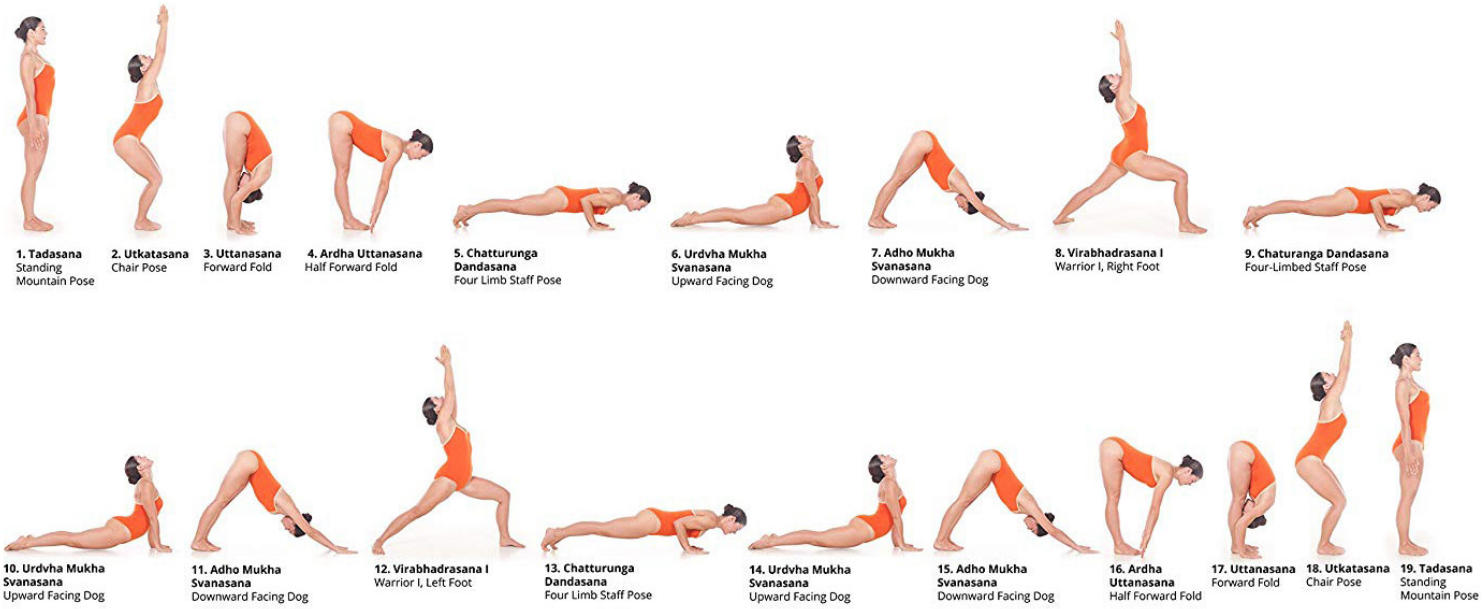
Surya Namaskara A

Begin in samasthiti, equal standing

1.- Inhale, hands up, look up to the thumbs.
2.- Exhale, bend forward to uttanasana , gaze at tip of nose.
3.- Inhale, head up, straighten spine, gaze at third eye.
4.- Exhale , bend knees , jump back (or step back) to chaturanga dandasana .
5.- Inhale ,roll up to Urdwa Mukha Svanasana , upward dog, gaze to sky. back and up
6.- Exhale , lift hips back to Adho Mukha Svanasana ,downward dog , gaze toward navel, Hold for 5 breath.
7.- Inhale, jump (or step) feet up between hands, gaze between eyebrows.
8.- Exhale ,fold at waist to Uttanasana , gaze tip of nose.
9.- Inhale, come all the way up looking between eyebrows with spine straight, hands up, gaze at thumbs.
10.- Exhale ,arms to side, Samasthiti

Surya Namaskara A
1. Samasthiti Equal Standing Pose
2. Urdvha Hastasana Upward Hands Pose
3. Uttanasana Forward Fold
4. Ardha Uttanasana Half Forward Fold
5. Chatturunga Dandasana Four Limb Staff Pose
6. Urdvha Mukha Svanasana Upward Facing Dog
7. Adho Mukha Svanasana Downward Facing Dog
8. Ardha Uttanasana Half Forward Fold
9. Uttanasana Forward Fold
10. Urdvha Hastasana Upward Hands Pose
11. Samasthiti Equal Standing Pose

Surya Namaskara B



Practice

Surya Namaskara B

Begin in samasthiti , equal standing

1.- Inhale, bend knees , lift arms, palms together over head, gaze at thumbs

2.- Exhale, straighten legs to a forward bend , Uttanasana , gaze at nose.

3.- Inhale , head up, lengthen spine, gaze at third eye.

4.- Exhale , jump back to chaturanga Dandasana.

5.- Inhale , lift chest, head back to urdhva mukha svanasana , upward facing dog, gaze at sky.

6.- Exhale , lift hips to downward dog , Adho Mukha Svanasana , gaze toward navel.

7.- Inhale, right foot forward, left heel turned inward , Virbhadrasana , lift arms , plams together. Right knee bent , left leg straight with back foot pressed into floor. Gaze at thumbs

8.- Exhale , back to chaturanga Dandasana

9.- Inhale , upward facing dog, Urdhva Mukha Svanasana.

10.- Exhale back to downward dog.

11.- Inhale , left foot forward, right foot turned in at an angle Virabhadrasana ; lift arms above head, gaze to thumbs , left knee bent.

12.- Exhale back to chaturanga

13.- Inhale upward dog.

14.- Exhale, downward dog, hold for 5 breaths , gaze toward navel.

15.- Jump feet up between hands, inhale head up, gaze between eyebron.

16.- Exhale, bend forward crown of head toward floor , look to nose, Uttanasalia.

17.- Inhale, Knees bent as you come up to Utkatasana.

18.- Exhale, Straight legs, arms to side, Samasthiti.

The Primary Series

There are 6 series or sequence of posture in the ashtanga yoga system. This manual focuses on the primary or first series, which is known as yoga chikitsa (Yoga therapy). It is designed to heal , detoxify, and align the body and mind, particularly the spine.

The sequencing of posture is a science, set up so that each asana provides a necessary foundation for what follows. We always begin with the sun salutation and standing posture to generate heat and connect with the breath. The first half of the primary series (which begin after the standing posture) is mostly forward bends, working the hamstrings, hips and back. The middle section focuses on flexibility and the third part combines flexibility with strength posture. The finishing posture are the same regardless of what series you are practicing They are restorative posture designed for cooling down, balancing out the body, and integrated the effects of the practice.

This is the vinyasa system ,a breathing / moving system. Each pose flows into the next using breathing and the bandhas (locks). If you don't have time for the whole series always begin with the sun salutation and standing postures. Work through a portion of the sitting posture and always finish with the corpse, modify them to your ability. And keep breathing.

The primary series : Standing asanas

1: Padangusthasana
(Big toe posture)

Pada = foot or leg Padangustha = big toe

Begin in Samasthiti.
Jump feet hip width apart (6-8 inches), feet parallel.

1.- Inhale, hands on hips, lift chest, look up and back.
2.- Exhale, bend forward, hold onto big toes with middle and index fingers.
3.- Inhale, head up, straighten back like a ski slope, arms straight, look up between eyebrows.
4.- Exhale, move crown of head towards floor, elbows out to sides.

Drishti: nose.
Hold posture for 5-8 breaths.
Modified posture: bend knees.

5.- Inhale, head up, look between eyebrows (only your head, don't come all the way up yet).

2: Padahastasana
(Hand under foot posture)

Pada = foot Hasta = hand

1.- Exhale, slide hands under feet.
2.- Inhale, head up, look up and extend spine, place the hands as far under the feet as possible, toes come to the wrists, the back of the wrists shoul be on the floor and weight off the heels.
3.- Exhale, fold at waist, head towards floor.

Drishti: nose.
Hold posture for 5-8 breaths.

4.- Inhale, just your head up, gaze 3rd eye.
5.- Exhale.
6.- Inhale, come all the way up, spine straight. Modified posture: bend knees.
7.- Exhale, Samasthiti

3: Utthita Trikonasana
(Triangle Posture)

Utthita = extended Tri = three Kona = angle

1.- Inhale, jump to right, right foot parallel to edge of mat, left heel turned inward, heels 3 ft apart.
2.- Exhale, reach out over foot and bend to right,

hold big toe of right foot with first two fingers of right hand and pull up on it, creating counter tension and oppositional stretch. Turn head to look up toward left thumb, opening chest toward ceiling. Feel the rotation of the hips as the right hip moves under and the left hip rotates open.

Drishti: thumb of left hand.
Hold for 5-8 breaths.

3.- Inhale, come up slowly.
4.- Exhale to other side, repeat 1-3.
5.- Inhale, come up, keeping arms out to sides.

Modified posture: right hand to ankle or shin or up as high as necessary to prevent straining back. If neck is strained, look to toes and then back up to thumb.

4: Parivrtta Trikonasana (Revolving Triangle)

Parivrtta = revolved Tri = three Kona = angle

Exhale,revolve around pulling left hip back, bringing left hand to the floor on the outside of the right foot, right arm up, keep shoulders moving down away from ears. Push on floor with bottom hand while pulling up with the top hand to create counter tension. Lengthen both sides and pull lower ribs toward front. It helps to step the back foot up a bit.

Drishti: thumb of right hand.
Hold for 5-8 breaths.

1.- On last exhale turn head to look down to hand on floor.
2.- Inhale, come up.
3.- Exhale, revolve around to the other side, repeat 1-2.

Modified posture: bring both hands to the right shin, look up, spine straight.
4.- Exhale to Samasthiti.

5: Utthita parsvakonasana extended side angle pose

Utthita = extended Parsva = side Kona = angle

1.- Inhale, jump to right, approximately 4 ft apart, arms out to the sides, left heel turned in, right foot parallel to edge of mat.
2.- Exhale, bend right knee over right ankle, extend right arm out as far as possible before placing it on floor outside of the right foot, either palm or finger tips, keep the pelvis tucked, open chest toward ceiling, press right knee into right arm and push on floor with back foot, feeling of being drawn and quartered.

Drishti : palm of left hand.
Hold for 5-8 breaths.

3.- Inhale, come up.
4.- Exhale down to other side, repeat 1-3.

Modified posture: right elbow on right knee instead of hand to floor, back knee on the floor if necessary.

6: Parivritta Parsvakonasana (Revolving Side Angle Pose)

Parivrita = revolved Parsva = side Kona = angle

Exhale, turn to right bending right knee directly over right ankle. Bring left elbow on the outside of right knee and place hands in prayer, spiraling chest open to ceiling looking skyward. Use breath to move deeper into the posture lifting belly off of thigh. To revolve even more fully into the posture reach left arm underneath right thigh and clasp wrist of right arm, always opening chest and lengthening into the twist. To extend into the full traditional pose, place your left hand to the floor outside of your right foot and spiral your right arm over your right ear.

Drishti: sky.
Hold for 5-8 breaths

2.- Inhale, come up.
3.- Exhale to other side, repeat 1-2.

Modified posture : back knee on the floor.

4.- Samasthiti.

7: Prasarita Padottanasana A-D (Intense Wide Leg Stretch)

Prasarita=spread out Pada=foot Uttana=intense stretch

A.

1.- Inhale, jump to the right, feet approximately 41/2 ft apart, legs out to side, feet parallel, hands on hip joint. Look up and back open chest, tuck pelvis.
2.- Exhale, fold forward, lengthening as you bend at waist, place both hands on floor between feet shoulder width apart. Pull the scapula up the back and away from the shoulders, elbows out to sides.
3.- Inhale, head up, look up between eyebrows, spine straight.
4.- Exhale, crown of head towards the floor.

Drishti: nose.
Hold for 5-8 breaths.

5.- Inhale, head up, look up between eyebrows.
6.- Exhale, hands to hip joint.
7.- Inhale, come up, spine straight.
8.- Exhale.

Modified posture: bend knees.

B.

1.- Inhale, arms out to the sides.
2.- Exhale, hands on hip joint, fingers pushing into abdom emphasize uddivana bandha, pull the elbows together and it more hips, top of head moving towards floor, shoulders away from eais.

Drishti: nose.
Hold for 5-8 breaths.

3.- Inhale, look up to 3rd eye, come all the way up, lengthening from base of spine.
4.- Exhale.

Modified posture: bend knees.

C.

1.- Inhale, arms out to sides.
2.- Exhale, interlace fingers behind back, palms facing each other.
3.- Inhale, look up, open chest pulling arms and shoulders back.
4.- Exhale, bend forward, arms over head bringing hands toward floor.

Drishti: nose.
Hold for 5-8 breaths.

5.- Inhale, come up looking to forehead.
6.- Exhale.

Modified posture: hold elbows behind back, look directly ahead, spine straight instead of coming all the way down. Bend knees if necessary.

D.

1.- Inhale, hands on hips, lift chest, pelvis forward.
2.- Exhale, bend forward, hands to big toes pressing roots of big toes down while pulling up with fingers (hold toes with index and middle fingers, and thumbs).
3.- Inhale, head up, look up between eyebrows,

straighten spine.

4.- Exhale, bend forward, top of head towards floor. Elbows bent, shoulders away from ears, arms pulling out to side to bring body closer toward legs, keeping chest open, shoulder blades moving down the back.

Drishti: nose.
Hold for 5-8 breaths.

5.- Inhale, head up.
6.- Exhale, hands to hips.
7.- Inhale, come all the way up, straight spine.
8.- Exhale, top of the mat, to Samasthiti.

Modified posture: hold back of legs with hands, keep back straight (don't go all the way down).

8: Parsvottanasana (Intense Side Stretch Posture)

Parsva=side Uttana=intense stretch

1.- Inhale, jump feet out 3 ft apart, right foot parallel to edge of mat (90 degrees) left heel turned in (left foot at a 45-60 degree angle).
2.- Exhale, hands in prayer behind back, turn hips to right, lift kneecaps.
3.- Inhale, look up, open chest.
4.- Exhale, press palms together not clasping thumbs or fingers, stretch out and then down, bend from the hips forward over right leg, bring chin toward shin. Pull right hip back so hips are parallel, lift elbows.

Drishti: 2nd toe of extended foot.
Hold for 5-8 breaths.

5.- Inhale, come up.
6.- Exhale, turn hips to left, reverse feet.
7.- Inhale, open chest, look up and back.
8.- Exhale, bend forward over left leg. Hold 5-8 breaths.
9.- Inhale, come up.
10.-Exhale, hop to Samasthiti.

Modified posture: hold elbows behind back instead of hands in prayer, stay at half way down position with head up, spine straight.

9: Utthita Hasta Padangusthasana (Hand To Big Toe Posture)

Utthita=extended Hasta=hand Pada=foot Padangustha=big toe

1.- Inhale, right leg up, hold big toe with first two fingers of right hand, left hand on hip, right leg straight.
2.- Exhale, chin towards knee.

Drishti: big toe.
Hold for 5-8 breaths.

Modified posture: hold knee into chest.

3.- Inhale, look up, straighten body, keeping leg extended out.
4.- Exhale, right leg out to right side, look to left.

Drishti: far to side.
Hold posture 5-8 breaths.

5. Inhale, leg back to center.
6. Exhale, take foot with both hands, pull leg toward chest (bending elbow), chin toward knee or shin.
7. Inhale, head up.
8. Exhale, hands to hips, hold leg extended straight out in front for 3 breaths. With last exhale bring leg down to Samastithi.

Repeat other side.

Modified posture: keep knee bent as you bring leg out to side and back in to chest

10. Ardha Baddha Padmottanasana (Half Bound Lotus Forward Bend)

Ardha = half Baddha = bound Padma = lotus Uttana = intense stretch

1.- Inhale, place the right heel as close to the navel as possible.
2.- Exhale, reach around behind back with right hand and hold onto big toe of right foot.
3.- Inhale, lift left arm up.
4.- Exhale, bend forward, looking straight ahead, left hand on floor.
Drishti: nose.
Hold for 5-8 breaths.
5.- Inhale, head up, look between eyebrows.
6.- Exhale, fold forward, crown of head towards floor.
7.- Inhale, head up, look up.
8.- Exhale, spine straight.
9.- Inhale, come up.
10.-Exhale, leg down to Samastithi.
Repeat left side, 1-10.

Modified posture : hold foot up in half lotus with both hands, 5-8 breaths, don't bend forward. Or bend forward with both hands to the floor, and knee bent.

11: Utkatasana (Fierce Pose)

Utka = fierce or powerful

1.- Inhale, hands up, look up to thumbs.
2.- Exhale, forward bend, gaze nose.
3.- Inhale, head up, gaze 3rd eye.
4.- Exhale, bend knees, jump back to Chaturanga.
5.- Inhale to upward dog, lift chest.
6.- Exhale back to downward dog.
7.- Inhale, head up, bend knees and jump to top of mat, feet together. Straighten or lift upper body to erect position with knees bent, palms together but not clasped, arms as straight as possible pointed to ceiling. Deepen posture with each breath.

Drishti: thumbs
Hold for 5-8 breaths.

With last inhale deepen 1/2 way down towards floor.

8.- Exhale, come up and bend forward in a swan dive, arms to sides. Look toward 3rd eye and then tip of nose.
9.- Inhale, head up, look between eyebrows.
10.- Exhale, bend knees and jump back to Chaturanga.
11.- Inhale, upward dog.
12.- Exhale, downward dog.

12: Virabhadrasana A-B (Warrior)

Vira = hero

A

From downward dog, Adho Mukha Svanasana

1. Inhale, step right foot forward between hands, bend right knee degrees, square the hips, press back heel and outside of foot into as vou lift

arms up over head, palms together, gaze upward and really emphasize mula bandha.

Drishti: thumbs.
Hold for 5-8 breaths.

2.- Inhale, straighten right leg, come up and turn around to other side, bend left knee, arms up over head.

Virabhdrasana A, left side 5-8 breaths.

B

9.- Inhale, keep the trunk straight, a feeling of being pulled from four directions, revolve hips open to right, arms out to sides looking over middle finger of left hand. Bend left knee, tuck pelvis, lift chest. Press back heel and outside of back foot into floor.

Drishti: tip of middle finger.
Hold for 5-8 breaths.

10.- Inhale, come up, straighten legs, revolve around to other side, bend right knee over right ankle, Virabhadrasana B, right side 5-8 breaths.

11.- Inhale, arms back up to Virabhadrasana A facing front, look up to thumbs.

12.- Exhale, hands to floor on either side of right foot and jump back to Chaturanga.

13.- Inhale, upward facing dog.

14.- Exhale, downward dog.

15.- Inhale, jump through to sitting, legs extended straight out.

The Primary Series: Sitting Posture

13: Dandasana (Staff Pose)

Danda=staff, rod

Sit with legs extended out in front and hands on floor by hips with fingers racing the feet, sitting up with spine straight. Place chin to chest in anara bandha, shoulders rolled open and scapula pulled down the back.

Drishti: nose.
Hold for 5-8 breaths.

14: Paschimottanasana A-C (Intense West Stretch Or Sitting Forward Bend)

Paschima = west Uttana = intense stretch

A

1. Inhale, arms up, look up to thumbs.

2. Exhale, bend forward, hold onto big toes with middle and index fingers.

3. Inhale, head up, straighten spine, lift chest and look toward 3rd eye.

4 Exhale, bend forward, pulling elbows out to sides to help bring chest to thighs, then nose to knees. (In A, B, and C pull shoulder blades back down the spine as the arms stretch forward to create oppositional pull.)

Drishti: nose.
Hold for 5-8 breaths.

Modified posture: hands to ankles or shins, look up, spine straight.

B

1. Inhale, head up, look up between eyebrows, lengthen spine, this time hold around sides of feet.

2. Exhale, bend forward, go a little deeper into the posture and bring chin to knees, elbows should be above the ground out to the side, not touching the floor, Tee flexed.

Drishti: nose.
Hold for 5-8 breaths.

C

1.- Inhale, head up, look up, lengthen spine, this time clasp hands all the way around feet.

2.- Exhale into a forward bend.

Drishti: nose.
Hold for 5-8 breaths.

Vinyasa To Sitting

15: Purvottanasana (Intense east stretch)

Purva = east Uttana = intense stretch

1.- Exhale, place hands 1 ft behind hips, palms flat on floor, fingers pointing towards feet.

2.- Inhale, lift body up supporting weight with hands and soles of feet. Tuck pelvis, toes to floor. Arms straight, head back. Lift hips emphatically, bring inside edges of feet together and knees together.

Look back and up between eyebrows.

Drishti: 3rd eye.
Hold posture for 5-8 breaths.

3.- Exhale down.

Modified posture: if neck feels strained, keep chin to chest.

16: Ardha baddha padma paschimottanasana (Half bound lotus forward bend)

Ardha=half Baddha=bound Padma=lotus

1.- Inhale, bring right heel into the navel before lowering knee to get leg as high up on thigh as possible. Try to keep both shoulders level with each other, pull scapula back and down the spine.

2.- Exhale, right arm around behind back and clasp toes on right foot, left index finger and thumb holding left big toe.

3.- Inhale, head up, look up between eyebrows.

4.- Exhale, bend forward, staying in half bound lotus, chin to shin or knee.

Drishti: nose
Hold for 5-8 breaths.

5.- Inhale, come up.

Modified posture: forget half bound lotus! Place right foot onto left thigh and bring both hands to left foot as you bend forward. If right foot doesn't go on top of thigh, just place foot on inside of left thigh.

Repeat other side.

17: Tiriang mukhaipada paschimottanasana (Reverse the leg direction of one leg intense east stretch)

Tiriang = reverse Mukha = Face Eka-pada = one leg Paschima = west (back side of body) Uttana = intense stretch

1.- Hale through to sitting with right foot by right hip, knees close together, left leg extended straight out in front. Before starting pose, lift flesh of lent buttock and make room for the right calf by turning it out a bit with hands.

2.- Inhale, arms up, look up.

3.- Exhale, fold forward, hold top of foot with both hands or clasp left wrist with right hand around foot.

4.- Inhale, look up between eyebrows.

5.- Exhale, come forward and down, chin to shin or knee. Work to bring both hips to the floor. Keep both shoulders at same level with shoulder blades moving down the back, elbows off floor.

Drishti: big toe of extended foot.
Hold for 5-8 breaths.

Modified posture: place left hand out to side and push to keep right hip down. Or as above, but with a block or pillow under left buttock for support.

6.-Inhale, head up, come up.
7.- Exhale, repeat other side.

18: Janu sirsasana A-C (Head to knee pose)

Janu = knee sirsa = head

A

1.-Exhale, right heel into groin, right knee at 90 degree angle, le foot flexed. Hold foot with both hands or clasp left wrist with right hand.
2.- Inhale, look up between eyebrows, spine straight.
3.-Exhale, stretch out from the hips, bend forward, chest on thigh. Pull scapula back while pulling forward with hands around foot.

Drishti: big toe of extended foot.
Hold for 5-8 breaths.

4.-Inhale, head up, come up.

Exhale, repeat other side.

Modified posture: keep head up and bring hands to shin or ankle.

B

1.-Exhale, right heel to groin, then using your palms on the floor lift yourself up and move forward, so you're sitting on top of your foot with the heel into the perineum.

2.- Inhale, hands on left foot, look up and stretch spine up.

3.- Exhale, stretch out from hips, fold forward, chest on thigh, chin to shin. Drishti: toes.

Hold for 5-8 breaths.
Modified: use hands on the floor to support sitting posture with heel into perineum, do not bend forward.

4. Inhale, head up.

5. Exhale, repeat other side.

C

1.- Exhale, left leg stretched out, foot flexed. Take right foot in right hand, holding under foot and take your toes with the left hand, place the foot on the floor with the toes flexed on the floor (your hand can hold them flexed as they go down) right next to left thigh, molding the right arch around the left thigh. Lift the hips slightly to bring the body forward so the foot straighten.
2.- Inhale, head up, look up holding foot with both hands.
3.- Exhale, stretch forward from the hips with chest on thigh and chin to shin. Drishti: big toe of extended foot.

Hold for 5-8 breaths.
Modified: sit on toes.
*** optional***

19: Marichyasana A-D

Marichi=a sage, son of the Creator Brahma

A

1.- Exhale, pull right knee up with the right foot just in front of the right impa few inches away from the left thigh. Keep bottom leg straight and flexed.
2.- Inhale, reach right arm up to ceiling.

3.- Exhale, wrap right arm around leg (low on shin) to meet left wrist behind back. Clasp left wrist with right hand and bring chin towards shin of straight leg, lengthening forward.

4.- Inhale, head up, look up.

5.- Exhale, bend forward, head towards knee.

Drishti: toes.

Hold for 5-8 breaths.

6.-Inhale, head up.

7.- Exhale, repeat other side.

Modified: sit straight up holding hands around knee.

B

1.- Exhale, left leg into half lotus, bring left heel as close to navel as possible or into the crease of the right thigh. Right leg extended straight out. Bring right foot towards buttocks, right knee to ceiling.

2.- Inhale, right arm up, look up.

3.- Exhale, fold forward with shoulder low bring right arm around right leg. Hold left wrist with right hand.

4.- Inhale, head up, look up.

5.- Exhale bend forward, stretch spine from hips trying to get chin to floor between legs, stretch arms out and back.

Drishti: nose.

Hold for 5-8 breaths.

6.- Inhale, head up, look up.

7.- Exhale, repeat other side.

Modified: instead of placing left leg into half lotus, place left foot along the inside of right thigh. Do not bend forward toward floor. Keep spine straight, look up.

C

1.- Exhale, right knee up, left leg extended straight out onto floor.

2.- Inhale, stretch left arm to ceiling to make room

3.- Exhale, wrap left arm around the right leg with the armpit as close to the knee as possible, clasp the right wrist with the left hand, gently pull to deepen the twist. Pull the right hip towards the floor and straighten the spin as much as possible, with shoulders revolved, trying to make the twist come from the abdomen and waist as well as from the thoracic spine.

Drishti: far to right.

Hold for 5-8 breaths.

4.- Inhale, unwind.

5.- Exhale, repeat other side.

Modified: twist with right palm flat on floor, left arm along side left shin.

D

1.- Exhale, left leg into half lotus, bring left heel as close to navel and foot as high on the thigh as possible. Bring right knee up towards ceiling, right foot close to right buttock.

2.- Inhale, twisting to left, lift left arm to ceiling, look up.

3.- Exhale, extend left arm around outside of right knee with armpit over knee, looking to the right. Clasp right wrist with left hand behind back if possible or clasp fingers.

Drishti: far to right.

Hold for 5-8 breaths.

Repeat other side.
Beginners skip this posture.

20: Navasana (Boat Posture)

Nava = boat

1.- Inhale, jump through, without touching feet to floor if possible, to sitting, both legs extended out straight.

2.- Exhale, lift legs, arms parallel to floor, lift chest.

Drishti: toes.
Hold for 5-8 breaths.

Modified: bend knees, and/or place elbows and forearms on floor.

3.- Exhale, cross legs, palms to floor, inhale, lift up, without touching floor if possible, for one breath. Exhale, buttocks back to floor.

4.- Inhale, lift legs back up without touching floor... repeat 5X.

21: Bhujapidasana · (Shoulder Pressure Posture)

Buja=shoulder Pida=pressure

FROM VINYASA

1.- Inhale, jump legs around arms, palms on floor (to get farther into pose, take a moment to work shoulders under knees, keep hips lifted).

2.- Exhale, sit back, cross feet in front.

3.- Inhale, head up, look up.

4.- Exhale, slowly move forward until head and feet are just above the floor. (To modify bring top of head to the floor.).

Drishti: nose. Hold 5-8 breaths.

Modified: keep buttocks on floor and stretch legs around arms, knees bent, palms flat.

5.- Inhale, head up, balance legs on upper arms, extend feet straight out, toes pointed; Tittibhasana - flying insect posture.

Drishti: feet.
Hold for one breath

6.- Exhale, bring one leg at a time back so that knees are resting into upper arms.

7.- Inhale, head up, look up, lift mula bandha; Bakasana - crane posture. Drishti: nose.

Hold for one breath.
Exhale, jump back.

22: Kurmasana (Tortoise Posture)

Kurmasana=tortoise

1.- Inhale, jump feet around arms.

2.- Exhale, bend arms and lower buttocks to the floor.

3.- Inhale, head up, extend legs straight with backs of knees high up on arms, pressing through heels. Arms stretched out to sides underneath legs. Chin to floor, chest to floor.

Drishti: 3rd eye.
Hold for 5-8 breaths.

Modified: keep knees bent and chest lifted, you've got the rest of your life to get your chest to the floor.

23: Supta Kurmasana (Sleeping Tortoise)

Supta=sleeping Kurmasana=tortoise

1.- Inhale, head up, bend knees, bringing feet in towards each other. Cross right foot over left. Bring shoulders under knees.

2.- Exhale, slide hands around behind back until underneath legs and clasp them together.

Drishti: nose.
Hold for 5-8 breaths.

Modified: skip it until you can get your chest to the floor without feeling pain in your back.

3.- Exhale, lift up to Tittibhasana.

4.- Inhale, head up, look up.

Drishti: nose.
Hold for one breath.

5.- Exhale, jump back.

24: Garbha Pindasana (Embryo Posture)

Garbha = womb Pinda = embryo

1.- Inhale, fold legs into lotus, right leg first. Bring the feet as high up on the thighs as possible, push knees closer together.

2.- Exhale, slip hands through space between thighs and calves so that arms are through legs up to elbows. (Slip right hand through hole first starting with the palm down, then rotate the palm upwards about 1/2 way through, use your left hand to bend right elbow and bring it farther through. Repeat with left hand.) Bend arms and place hands in prayer in front of chest, or place chin in palms of hands.

3.- Inhale, rock and roll; roll backwards and forwards in a full circle, backwards on the exhale and forwards on the inhale. Repeat roll 9X. Drishti: straight ahead.

Modified: hold either crossed legs into chest or just bend knees and bring knees into chest, then rock and roll around in circle. Note: Spray insides of elbows and knees with water to facilitate posture.

25: Kukkutasana (Rooster Posture)

1.- Inhale, roll up, place palms flat on floor (still with arms through leas) lift bottom and knees off floor and then balance.

Hold for 5-8 breaths.
Drishti: 3rd eye.

Modified: inhale, roll up, place palms to floor by hips with legs crossed, lift up if possible.

2.- Exhale, sit down.

26: Baddha Konasana A-B (Bound Angle Posture)

Baddha=bound Kona-angle

A

1. Inhale, bring feet in towards perineum, hold feet with hands and open soles out to ceiling. Let knees move down towards the floor as hips open. Bring chin towards chest. Lift chest. Sit up straight.

Engage all 3 bandhas.
Drishti: nose.
Hold for 5-8 breaths.

B

1.- Exhale, bend forward and bring chin and chest to floor, lengthen from base of spine.

Drishti: nose.
Hold for 5-8 breaths.
Modified: repeat A

27: Upavista Konasana A-B (Seated Angle Posture)

Supta=reclining Kona-angle

A

1.- Inhale, come through to sitting with legs wide apart holding onto outside edges of both feet. Look up, lift chest.

2.- Exhale, bend forward, lengthening spine as you bring chin and chest to floor.

Drishti: nose, or 3rd eye if deep into pose.
Hold for 5-8 breaths.

Modified: hands to ankles, shins, or knees. Keep spine straight and look directly ahead, lift chest, do not bend forward.

B

3.- Exhale, roll over, chin and chest to floor again, landing on calf muscles. Drishti: nose or 3rd eye.

Hold for one breath.

Inhale up, exhale, jump back to vinyasa.

VINYASA TO LYING DOWN

28: Supta Konasana A-B (Lying-Down Angle Posture)

Supta=reclining Kona=angle

A

1.- Exhale, rock back, lift legs over head to floor with legs spread wide, fingers inserted between big toes.

Drishti: nose.
Hold for 5-8 breaths.

2.- Inhale, rock up, pause with legs up.

B

3.- Exhale, roll over, chin and chest to floor again, landing on calf muscles. Drishti: nose or 3rd eye.

Hold for one breath.
Inhale up, exhale, jump back to vinyasa.

29: Supta Padangustasana (Reclining Big Toe Posture)

Supta=reclining pada=foot angustha=big toe

Jump Through To Laying Down On Back

1. Inhale, bring right leg up holding onto right big toe with first two fingers and thumb of right hand. Leg should be as vertical as possible. Place left hand on left thigh, head down.

2.- Exhale, lift up so chin comes to right knee.

Drishti: toe.
Hold for 5-8 breaths.

Modified: right hand on shin or behind knee.

3.- Exhale, head down. Take right leg out to the side, bring heel to floor, turn head to look over left shoulder. Left hand on left thigh, legs straight. Drishti: far to left. Hold for 5-8 breaths.

4.- Inhale, bring right leg back to center, holding onto big toe with both hands.

5.- Exhale, chest to thigh, chin to shin. Add a split at end, pulling leg to floor over head.

Drishti: toe.

Hold for 1 breath.

6.- Inhale, head and leg down.
Repeat other side.

VINYASA TO LYING DOWN OR CHAKRASANA TO

30: Ubhaya Padangusthasana
(Both Big Toes Posture)

Ubhaya=both Pada=foot Angustha=big toe

1.- Inhale, bring both legs over head so that the toes touch the floor holding onto big toes with thumbs and first two fingers of each hand, chin to chest. Hold one breath.

2.- Exhale.

3.- Inhale, roll up to balance on tailbone and sit bones, arms and legs extended, head back, look up.

Drishti: 3rd eye.

Hold for 5-8 breaths.

Modified: bend knees as you come up to balance on tailbone and slowly straighten legs, or just keep them bent. Lift chest.

PALMS TO FLOOR, VINYASA TO LYING DOWN.

31: Urdhva Mukha Paschimottasana •
(Upward Facing Full Forward Bend)

Urdhva=upward Mukha=face Paschima=west

1.- Inhale, bring both legs over head, toes to floor holding outside edges of feet with hands. Hold one breath.

2.- Exhale.

3.- Inhale, roll forward and up, pull chest to thighs. Drishti: 3rd eye.

Hold for 5-8 breaths.

Modified: keep knees bent as you roll up to balance, hold onto ankles or calves.

32: Setu Bandhasana.
Bridge

Setu=bridge

1.- Inhale, bend knees, bring feet in towards buttocks, heels together, toes pointed outwards. Using elbows for support, lift chest off floor.

2.- Exhale, tuck pelvis and lift hips upward, rolling head so that the balance is now on the head and feet. As you roll onto head straighten legs so that they are extended.

Drishti: 3rd eye. Hold for 5-8 breaths.

Modified: instead of coming up onto head, keep knees bent and feet parallel, resting weight evenly on shoulders and feet (flat to floor). Lift pelvis upward and keep shoulders and feet on floor.

3.- Exhale back down to lying on floor, bending knees open as you come out of the posture.

CHAKRASANA TO LYING DOWN

33: Urdhva Dhanurasana (Upward Bow Posture)

Urdhva=upward dhanur=bow

1.- Exhale, bending knees bring feet in towards buttocks, feet firmly planted and parallel. Place palms onto floor by ears, fingers pointing towards feet.

2.- Inhale, press up lifting pelvis and straightening arms and legs. Head hanging, neck long. Breathe! Mulabandha is key here.

Drishti: 3rd eye.
Hold for 5-8 breaths.

Modified: start with modified Setu Bandhasana as above and slowly progress to back bend by placing crown of head on floor first. Eventually work your way up to back bends after a few weeks.

3.- Exhale, come down, shoulders to floor, then roll spine down to floor. Repeat 3X, resting for a couple of breaths between back bends.

The Primary series : Finishing Asana

34: Paschimottanasana (Full Forward Bend)

Paschima=west Uttana=intense stretch

Begin from sitting position, legs extended straight out in front, hands by hips.

1.- Inhale, arms up, look up.
2.- Exhale, bend forward, hold onto sides of feet, or clasp wrist with hand.
3.- Inhale, head up, lengthen spine.
4.- Exhale, bend fully forward.

Drishti: nose.
Hold for 5-15 breaths.

Modified: bend knees.

5.- Inhale, head up, look up between eyebrows.43948

Exhale, lie down fully flexed, 5 breaths

35: Salamba Sarvangasana (Shoulderstand)

Salamba=supported Sarva=all Anga=body

Begin from a lying down position.

1.- Inhale, lift legs upward.
2.- Exhale, lift legs over head, toes to floor. Place hands on back as close to shoulders as possible. Walk elbows in towards each other. Chin to chest.
3.- Inhale, raise legs directly over head, supporting back with arms and hands, work the hands farther down the back closer to the shoulders with elbows close together. Relax your face!

Drishti: toes.
Hold for 5-8 breaths and gradually increase to 25.

Modified: keep most of the weight on arms and elbows, bend knees if neck feels compressed. Use padding under shoulders if you have any neck problems.

36: Halasana (Plow)

Hala=plow

1. Exhale, bring legs over head to floor. Feet together, toes pointed. Interlace fingers behind back and bring hands to floor. Spine straight.

Drishti: nose.
Hold for 5-10 breaths.

Modified: support back with hands and keep knees bent. Come part way up and over as far as possible.

37: Karnapidasana
(Ear Pressure Posture)

Karna=ear Pida=pressure

1.- Exhale, bring knees to floor by ears, press the knees into ears and down into floor. Keep hands to floor behind back, spine lengthens over.

Drishti: nose.
Hold for 5-10 breaths.

Modified: knees to forehead, hands supporting back.

38: Urdhva Padmasana Upward
(Lotus)

Urdhva=upward padmasana=lotus

1. Inhale, back up to shoulderstand, hands supporting back. Look to toes.

2. Exhale, put legs into lotus, right leg first, push up on knees with hands, straightening the arms.

Drishti: nose.
Hold for 5-10 breaths.

Modified: place soles of feet together in Baddha Konasana, with knees out to sides. Continue to support back with hands.

39: Pindasana
(Embryo Posture)

Pinda=embryo

1.- Exhale, bring knees towards chest in full lotus, wrap arms around thighs and clap hands together.

Drishti: nose.
Hold for 5-10 breaths.

Modified: knees to forehead.

40 Matsyasana
(Fish Posture)

Matsya=fish

1.- Inhale, take palms to floor along mat, arms straight. Bring legs down to floor still in full lotus.

2.- Exhale, using elbows for support, lift chest and bring top of head to floor. Hold onto feet or big toes and lift chest so that all weight is supported by buttocks and crown of head.

Drishti: 3rd eye.
Hold for 5-10 breaths.

Modified: place soles of feet together, knees open to sides. Lift chest, but support with elbows.

41: Uttana Padasana.
Extended Leg Posture

Uttana=extended Pada=leg

1. Inhale, release legs and extend them straight up 45 degrees to the floor. Extend arms up parallel to legs, palms together.

Drishti: 3rd eye.
Hold for 5-10 breaths.

Modified: lay back on floor, lift legs.

VINYASA OR CHAKRASANA

42: Sirsasana
(Headstand)

Sirsa=head

Come through to a kneeling position.

1.- Inhale, create a triangle with your hands and arms; interlace fingers with heels of hands, forearms and elbows on the floor, elbows shoulder width apart.
2.- Exhale, crown of head to floor, palms facing back of head, thumbs lightly touching head.
3.- Inhale, walk feet in towards torso until toes lift off by themselves and keep back straight
4.- Exhale, legs straight, inhale to lift legs up slowly. Most of the weight should be on elbows, forearms, and heels of hands, not on neck and head!

Drishti: nose.
Hold for 25 breaths. Begin with 5 breaths and work your way up to 25.

5.- Inhale, slowly lower legs until they're parallel to the floor, hold for 5 breaths. Look to big toes.
6.- Exhale.
7.- Inhale, raise legs all the way up for one breath.
8.- Exhale, lower legs to the floor. Sit back in child's pose, buttocks on heels. arms along sides, forehead to floor.

Modified: rabbit posture, begin on hands and knees, bring crown of head towards floor and hands to ankles. Lift hips towards ceiling.

9.- Inhale, come up to sitting.
10. Exhale, back to

VINYASA TO SITTING

Legs extended straight out in front

43: Yoga Mudra
(Sealed Yoga Posture)

1.- Inhale, right foot up into half lotus, get heel as close into navel and right foot as high on left thigh as possible.
2.- Exhale, left leg over right into full lotus, push knees closer together.
3.- Inhale, lift left arm up and around to make space before taking it behind back, grasp left foot, push left elbow toward the toe with the right hand to make more room.
4.- Exhale, lift right arm up and around to make space before taking it behind back and grasp right foot (you can let go of left foot a moment to enable grasping the right).
5.- Inhale, look up, lift chest.
6.- Exhale, fold forward, chin to floor.

Drishti: 3rd eye.
Hold for 10-25 breaths.

Modified: sit cross legged, interlace fingers behind back, inhale head up, exhale head towards floor.

7.- Inhale, come up.

44 : Padmasana
(Lotus)

Padma=lotus

1.- Inhale, hands to knees, forefinger and thumb touching (yana mudra, the seal of wisdom).
2.- Exhale, lift chest move shoulders away from ears, bring chin toward chest. Sit straight. Engage bandhas and listen to the breath. Drishti: nose.

Hold for 25 breaths.
Modified: sit with legs crossed.

45: Uttpluthi (Uprooting)

1. Inhale, press palms to floor, still in full lotus.
2. Exhale, lift up off floor, knees up

Drishti: nose.
25 fire breaths - intense breathing , belly moving.

Modified: legs crossed, palms to floor without lifting up.

ONE LAST VINYASA TO LYING DOWN

46: Savasana (Corpse Posture)

Sava=corpse

Come through to lying down on back. First with everything flexed, alive. Feet flexed, palms facing down, shoulders moving away from ears. Then slowly relax here, arms by sides, palms up for at least 10-20 minutes.

Finishing Asana

The finishing series has a two fold importance. The first aspect is to give us opportunity to experience the effect of the practice we did. We feel an incredible level of awareness. Our spine is like an antenna at this point. It is able to receive the realization truth beyond the realm of sensory perception as we work on memory, intuition and imagination. We are ready to understand more clearly our nature and can put into action the forces and mysteries for our growth and development by synchronizing our inner and outer rhythms. We are at the most perfect place to express our consciousness. It is a time to experience quietness and when we sit we start to see that we only perceive a little of reality. The second aspect is to connect with the big picture. Where our conscious and unconscious are interweaving we see that yoga offers us a practice method to create a state of unification. We connect with our divine nature. The realization of the divine sets us free. We practice yoga to go beyond our mind function, to expand our consciousness, to have a quieter inner dialogue, to feel peace and one pointedness. Practice leads us to unity of thoughts and actions, gives us a sense of cleansing the mind and provides us inner silence. It offers us guidance, creates non attachment, and insures better mental and physical health. Receive the fullness of your practice.

Sequence : linking the posture

Once you have an understanding of the individual postures, you can begin to link your postures one to another using smooth, deep ujjayi breathing to initiate the movement and create a continous unfolding of asanas. The asana drawings with their drishtis are shown on the following pages, so you can open the book and have it handy as you learn and practice.

The primary series

5-8 breaths per pose

1
Padangusthasana
Drishti: Nose

2
Padahastasana
Drishti: Nose

3
Utthita Trikonasana
Drishti: Thumb

4
Parivrita Trikonasa
Drishti: Thumb

5
Utthita Parshvakonasana
Drishti: Palm of hand

6
Parivritta Parshvakonasana
Drishti: Sky

7
Prasarita Padottanasana A
Drishti: Nose

8
Prasarita Padottanasana B
Drishti: Nose

9
Prasarita Padottanasana C
Drishti: Nose

10
Prasarita Padottanasana D
Drishti: Nose

The primary series

5-8 breaths per pose

11
Parshvottanasana
Drishti: Toes

12
Utthita Hasta Padangusthasana B
Drishti: Toes

13
Utthita hasta padangusthasana B
Drishti: Far to side

14
Utthita Hasta Padangusthasana C
Drishti: Toes

15
Utthita Hasta Padangusthasana D
Drishti: Toes

16
Ardha Baddha Padmottanasana
Drishti: Nose

17
Utkatasana
Drishti: Nose

18
Bakasana
Drishti: Straight

19
Virabhadrasana A
Drishti: (Right and left) Thumbs

20
Virabhadrasana A
Drishti: (Right and left)
Tip of middle finger

The primary series
5-8 breaths per pose

21
Dandasana
Drishti: Nose

22
Paschimottanasana A
Drishti: Nose

23
Paschimottanasana B
Drishti: Nose

24
Paschimottanasana C
Drishti: Nose

25
Purvottanasana
Drishti: 3rd eye

26
Arda Baddha Padma Paschimottanasana
Drishti: Nose

27
Triang mukhaikapada paschimottanasana
Drishti: Toes

28
Jhanusirshasana A
Drishti: Toes

29
Jhanusirshasana B
Drishti: Toes

30
Jhanusirshasana C
Drishti: Toes

The primary series
5-8 breaths per pose

31
Marichyasana A
Drishti: Toes

32
Marichyasana B
Drishti: Toes

33
Marichyasana C
Drishti: Far to Side

34
Marichyasana D
Drishti: Far to Side

35
Navasana to lift off 5 breaths cross feet and lift off repeat 5x
Drishti: Toes

36
Bhujapidasana A
Drishti: Nose

37
Bhujapidasana B
Drishti: Nose

38
Tittibhasana 1 breath transition do not hold
Drishti: Feet

Bakasana *1 breath transition do not hold*
Drishti: Nose

The primary series
5-8 breaths per pose

40
Kurmasana
Drishti: 3dr eye

41
Supta Kurmasana
Drishti: Nose

42
Garbha Pindasana
Drishti: Strainght

43
Kakkutasana D
Drishti: 3dr eye

44
Baddha Konasana
Drishti: Nose

45
Upavishta Konasana A
Drishti: 3dr eye

46
Upavishta Konasana B
Drishti: 3dr eye

47
Supta Konasana A
Drishti: Nose

48
Supta Konasana B
Drishti: 3er Eye

The primary series

From setubandhasana, breaths per pose

49
Supta Padangusthasana A
Drishti: Toes

50
Supta Padangusthasana B
Drishti: Far to side

51
Supta Padangusthasana C
Drishti: Toes

52
Ubhaya Padangusthasana A
Drishti: Nose

53
Ubhaya Padangusthasana B
Drishti: 3er eye

54
Urdhva Muka Pachimottanasana A
Drishti: Toes

55
Urdhva Mukha Paschimottanasana
Drishti: 3er eye

56
Setubandhasana
Drishti: 3er eye

57
Urdhva Dhanurasana
Drishti: 3er eye

58
Paschimottanasana
Drishti: Nose

The primary series

59
Shavasana

60
Sarvangasana
Drishti: Toes

61
Halasana
Drishti: Nose

62
Karnadpidasana
Drishti: Nose

63
Urdhva Padmasana
Drishti: Nose

64
Pindasana
Drishti: Nose

65
Matsyasana
Drishti: 3er eye

66
Uttana Padasana
Drishti: 3er eye

67
Sirshasana
Drishti: Nose

68
Balasana
Drishti: Nose

The primary series

69
Yogamudra
Drishti: 3er eye

70
Padmasana
Drishti: Nose

71
Utpluthi
Drishti: Nose

72
Shavasana

Ashtanga Yoga Primary Series

- Sun Saludation A
- Sun Saludation B

- Standing Sequence (Image 1 To 20)
- Seating Sequence (Image 21 To 56)
- Finishing Sequence (Image 57 To 72)

Pranayama

Introduction of Pranayama

Pranayama is generally defined as breath control. Pranayama is a Sanskrit word and comprised of two root: 'prana' plus 'ayama'. Prana means vital energy or life force. The word yama means control and is used to denote various rules or codes of conduct. Ayama is defined as extension or expansion. Thus the word pranayama means extension or expansion of the dimension of Prana. Pranayama is a yogic discipline with origins in ancient India. This is essential part of any yoga practice. Pranayama is one of the eight limbs of yoga referred by "yoga sutras of Patanjali", which means that it was considers an integral step of path to enlightenment. Pranayama is one of the basic practice of yoga, when we work with our breath, we gain access to our life force energy.

Pranayama is traditionally thought to be much more powerful practice than asana and some system of yoga don't introduce pranayama until some mastery of asana is attained. Paying attention to the breath is also a meditation technique that can be used on or off the mat as it has the effects of keeping us constantly in the present moment. The past and future melt away when the mind becomes fully focused on breathing. In addition to supporting and deepening yoga asana practice, learning ways to calm or invigorate the body through breathing will greatly benefit all aspects of your life. The whole study of yoga abounds with directions, advice, warnings and stories about 'The breath'. Aspects of pranayama: In practice of pranayama four breathing aspects are utilize. These are:

- ***Pooraka or inhalation***
- ***Rechaka or exhalation***
- ***Antar kumbhak or internal retention***
- ***Bahir kumbhak or external retention***

All practices of pranayama involve these four aspects of the breathing. Breath retention or Kumbhaka is most important part of pranayama, but this is performed with gradual development of control over respiration.

The Kumbhaka coupled with inhalation and exhalation is termed Sahita (together). That which is devoid of these called Kevala (alone). When you get mastery in Sahita then you can attempt this Kevala. This Kevala kumbhaka also called spontaneous breath.

Benefits of Pranayama

Benefits of pranayama are both tangible and intangible, God has provided prana, the supreme source of power free of cost to all human beings. Proper utilization of this free source of energy can make remarkable changes to our health, vitality and self-confidence We cannot simply equate prana with oxygen present in the air, the air we breathe is also filled with vital energy known as prana.

All benefits of pranayama cannot be written down, there are lot of subtle changes like mental peace and clarity of thought that occur in our mind.

Reduced Breathing Rate

With yoga breathing you can train yourself to breathe more slowly and more deeply. You can reduce your breathing rate from about fifteen breaths a minute to 5-6 breaths a minute, which amounts to reducing the breathing rate by one third. Reduced breathing rate leads to:

Slowing down the heart rate as more oxygen can be pumped even with less number of breaths. Follow the ratio of 1:2 for inhalation: exhalation.

Reduced wear and tear of internal organs.

Pranayama Practice Increases Life

As per yoga philosophy, longevity depends on your breathing rate. Lowering of breathing rate is likely to increase your life. For example, a tortoise takes four to five breaths in a minute and it lives up to 200 years or more.

Blood Circulation Improves

As a result of breathing, the freshly oxygenated blood (during inhalation) travels from lungs to the heart. The heart pumps it via arteries and blood vessels to every part of the body, where in turn it seeps into every tissue and cell. This improves the blood circulation and more oxygen/prana or cosmic energy reaches all parts of your body.

Pranayama for Healthy

Heart Our heart is the most industrious organ of our body. The heart beats 100,000 times a day. It is pumping blood day in and day out non-stop all your life. The health of your heart determines your life expectancy and quality of life in old age. More oxygen in the blood means more oxygen to muscles of the heart.

Benefits of Pranayama for Functioning Of Body Organs

Better functioning of autonomic system improves the working of lungs, heart, diaphragm, abdomen, intestines, kidneys and pancreas.

Digestive system improves and diseases pertaining to digestive organs are cured.

General irritability due to lethargy/ fatigue vanishes.

By pranayama practice all body organs gets more oxygen, toxins are removed from body, therefore onset of various diseases is prevented. Pranayama strengthens the immune system.

Better Mental Health

Pranayama practice provides freedom from negative and harmful mental conditions like anger, depression, lasciviousness, greed for money, arrogance etc.

With pranayama fluctuations of mind are controlled and it prepares the mind for meditation. With practice of pranayama, you will start experiencing lightness of body, feeling of inner peace, better sleep, better memory and better concentration whereby improving the spiritual powers/ skills.

Better Breathing Improves Quality Of Life in Old Age

- As a person with sedentary lifestyle reaches middle age, lung tissues tend to grow less and less elastic and lung capacity decreases. Pranayama can help to reduce the effects of following old age problems:
- Loss of vitality
- Accumulation of uric acid in the blood stream which often leads to frequent joint pains and discomfort
- Backaches, headaches, rheumatism, stiffening muscles and joints.
- Proper circulation of blood is impeded by a sluggish diaphragm or hardening arteries.
- It is recommended to start learning pranayama from a yoga teacher without any delay in order to experience the immense benefits of pranayama. Benefits of yoga breathing can be realized only by experience. Establish a daily routine of yoga breathing exercises. If you want to start on your own, first start with rhythmic deep breathing to get into the rhythm.

General guidance for the practitioner

Pranayama is traditionally thought to be a much more powerful practice than asana and therefore some system of yoga don't introduce pranayama until some mastery of asana is attained. However basic pranayama is accessible to the more beginner student, even the person whose physical impairment and injuries prevent most asana. Pranayama is an access point to subtler aspects of yoga and is tremendously helpful is developing body awareness, mindfulness, focus and stamina.

Basic exercises should be taught frequently and consistently to all levels of classes Intermediate exercises will be most beneficial once the basic exercises are mastered. Advance exercises should be approached with caution, especially for people with nervous system disorders.

Yogic Breathing

Yogic breathing combines the three breathing techniques.

Abdominal or diaphragmatic

Abdominal or diaphragmatic breathing is practiced by enhancing the action of the diaphragm and minimizing the action of the ribcage. This breathing is done by contracting the diaphragm, a muscle located horizontally between the thoracic cavity and abdominal cavity. Air enters the lungs and the chest rises and the belly expands during this type of breathing.

Thoracic breathing

Thoracic breathing utilizes the middle lobes of the lungs by expanding and contracting the ribcage. It expends more energy than abdominal breathing. Thoracic breathing inhalation by expanding the thorax, using the intercostal muscle to elevate the ribs.

Clavicular breathing

Clavicular breathing is breathing into the top third of the lungs and no deeper. Clavicular breathing is accomplished by raising the collarbone (clavicle) and shoulders during the in breath and keeping the rest of the torso motionless. Clavicular breathing is the most shallow type of breathing. It brings oxygen into only the top third of your lungs. The main requirement in pranayamas that respiration be comfortable and relaxed. the breath should flow naturally and not be forced.

Ujjayi breath

Breathing Breath is the fuel that feeds the internal fire, gives it life, and keeps the flame going. The vital life energy, prana, is controlled by the breath. In ashtanga yoga, ujjayı breathing (victorious breath) is used to enrich prana. By breathing through the nose, with the mouth closed, the breath is felt from the throat, producing a hissing sound. This sound of the breath keeps the mind focused. As the mind begins to wander, the sound of the breath keeps bringing you back home and away from the mumbling, bumbling mind. The mind becomes focused and calm as each pose flows into the next in concert with the breath. The breath is the link between body and mind.

PRACTICE

Ujjayi Breathing

- Sit in a comfortable meditative pose or lie in savasana. Become aware of the natural breathing process and feel the air passing down through the windpipe. Slightly contract the region at the back of the throat as you do when you swallow. Inhale and exhale through the nose with the mouth closed. Make the inhalation and exhalation long, deep and controlled. Practice full yogic breathing and concentrate on the sound. Begin practicing for 3 minutes and progressively work your way up to 10 minutes.
- Practice as above, but fold the tongue back so that the tip of the tongue presses the back of the soft palate on the roof of the mouth,
- As you inhale say “sa” to yourself and as you exhale say “ha.” Repeat ten times. Inhalation and exhalation should be of equal duration, smooth and relaxed.
- Notice your mind wandering as you practice breathing and keep bringing your mind back to the breath
- Focus on the exhalation. Notice where your breath normally stops. Increase the fullness of the exhalation

PRACTICE

Bhastrika Pranayama

Bhastrika Pranavama is one of the main forms of Pranayama. In Sanskrit. Bhastrika means the ‘bellows’. Just as the blacksmith blows his bellows to create heat and purify iron, Bhastrika is said to purify the mind and clear pranic blocks. Bhastrika is mentioned in the yoga texts Hatha Yoga Pradeepika and the Gheranda Samhita.

- Sit in any steady asana. Padmasana, Siddhasana and Vajrasana are ideal for the practice.
- Keep the body erect and close the mouth.
- Inhale and exhale in rapid succession. During this process a hissing sound is produced: Start with say

10 inhalations and exhalations per round. It can be increased over a period of time. Some practitioners even do it till they get perspiration.

- Some practice Bhastrika along with Kumbhaka (holding of the breath) at the end of the last exhalation. To do this, take a deep breath after the last exhalation and hold the breath inside for as long as comfortable. Then exhale and start breathing normally. This will constitute one round. Another way of doing it is mentioned in Hatha Yoga Pradeepika. There it is said that at the end of the last exhalation, one should breathe in through the right nostril and hold the breath. Then release the breath through the left nostril.
- Do three such rounds of Bhastrika Between the rounds, rest for a while, till the breathing comes back to normal. If you are short of time, practice at least one round which is good enough to maintain fitness,
- Have two sittings, one in the morning and one in the evening (if the temperature is cool).

Benefits:

- Bhastrika pranayama increases the oxygen content in the blood. Extra oxygen replenishes the entire body.
- It removes blockages in the nose and chest.
- It is good for asthma patients and removes inflammation of the throat.
- Bhastrika increases the gastric fire and improves appetite.
- Bhastrika when practiced with Kumbhaka can generate heat in the body and keep it warm in cold weather.
- Bhastrika purifies the nadis or the energy (pranic) channels in the body, ensuring free flow of prana to all the organs in the body.

Contraindications:

Those suffering from heart diseases should not do this pranayama. Also avoid it when you have a severe block of the nose. Those with acute asthma and fever should also not attempt Bhastrika. If you had any recent surgery, please consult your doctor before attempting Bhastrika. Practice of Bhastrika can be little intense for some people. It should be learned only under the guidance of a qualified yoga instructor. In case of any existing medical conditions, please consult your doctor before taking up the practice.

PRACTICE

Kapalbhati pranayama

It is a very powerful breathing exercise that not just helps you lose weight but also brings your entire system into a perfect balance. Regular practice of Kapal Bhati pranayama detoxifies all the systems in our body. And the obvious sign of a healthy body is a shining forehead." Kapal Bhati literally translates to 'the shining forehead' and this is exactly what happens with regular practice of this pranayama. A forehead that glows not just from outside but also an intellect that becomes sharp and refined.

- Sit comfortably with your spine erect. Place your hands on the knees, palms open to the sky.
- Take a deep breath in.
- As you exhale, pull your stomach. Pull your navel in back towards the spine, Do as much as you comfortably can. You may keep your right hand on the stomach to feel the abdominal muscles contract. Pull the navel in.
- As you relax the navel and abdomen, the breath flows into your lungs automatically.
- Take 20 such breaths to complete one round of Kapal Bhati pranayama.
- After completing the round, relax with your eyes closed and observe the sensations in your body.

Benefits:

- Effective in reducing weight by increasing the metabolic rate
- Clears the nadis (subtle energy channels)
- Stimulates abdominal organs and thus is extremely useful to those with diabetes
- Improves blood circulation and adds radiance to the face
- Improves digestive tract functioning, absorption and assimilation of nutrients
- Results in a taut and trimmed down belly
- Energizes the nervous system and rejuvenates brain cells
- Calms and uplifts the mind

Contraindications:

Avoid practicing this breathing technique if you have an artificial pacemaker or stents, backache due to slip disc, recently went through an abdominal surgery, or are suffering with epilepsy or hernia. Women should

not practice Skull Shining breathing technique (Kapal Bhati pranayama) during and shortly after pregnancy, as well as during menstruation as it involves vigorous abdominal squeezes. People with hypertension and heart problems should practice this breathing technique under a yoga expert's guidance.

PRACTICE

Nadi shodhana pranayama

Nadis are subtle energy channels in the human body that can get blocked due to various reasons. The Nadi Shodhan pranayama is a breathing technique that helps clear these blocked energy channels, thus calming the mind. This technique is also known as Anulom Vilom pranayama.

- Sit comfortably with your spine erect and shoulders relaxed. Keep a gentle smile on your face.
- Place your left hand on the left knee, palms open to the sky or in Chin Mudra (thumb and index finger gently touching at the tips).
- Place the tip of the index finger and middle finger of the right hand in between the eyebrows, the ring finger and little finger on the left nostril, and the thumb on the right nostril. We will use the ring finger and little finger to open or close the left nostril and thumb for the right nostril.
- Press your thumb down on the right nostril and breathe out gently through the left nostril.
- Now breathe in from the left nostril and then press the left nostril gently with the ring finger and little finger. Removing the right thumb from the right nostril, breathe out from the right.
- Breathe in from the right nostril and exhale from the left. You have now completed one round of Nadi Shodhan pranayama. Continue inhaling and exhaling from alternate nostrils.
- Complete 9 such rounds by alternately breathing through both the nostrils. After every exhalation, remember to breathe in from the same nostril from which you exhaled. Keep vour eyes closed throughout and continue taking long, deep, smooth breaths without any force or effort.

Benefits:

- Excellent breathing technique to calm and center the mind.
- Our mind has a tendency to keep regretting or glorifying the past and getting anxious about the future. Nadi Shodhan pranayama helps to bring the mind back to the present moment.
- Works therapeutically for most circulatory and respiratory problems.
- Releases accumulated stress in the mind and body effectively and helps relax.
- Helps harmonize the left and right hemispheres of the brain, which correlate to the logical and emotional sides of our personality.
- Helps purify and balance the nadis - the subtle energy channels, thereby ensuring smooth flow of prana (life force) through the body.
- Maintains body temperature.

PRACTICE

Bhramari pranayama

The Bhramari pranayama breathing technique derives its name from the black bee called Bhramari. It is a simple technique can be practice anywhere - at work or home and is an instant option to de-stress yourself. The exhalation of this pranayama resembles the typical humming sound of a bee, which explains why it is name so.

- Sit up straight in a quiet, well ventilated corner with your eyes closed. Keep a gentle smile on your face
- Keep your eyes closed for some time. Observe the sensations in the body and the quietness within
- Place your index fingers on your ears. There is a cartilage between your cheek and ear. Place your index fingers on the cartilage
- Take a deep breath in and as you breathe out, gently press the cartilage. You can keep the cartilage pressed or press it in and out with your fingers, while making a loud humming sound like a bee
- You can also make a low-pitched sound but it is a good idea to make a high-pitched one for better results
- Breathe in again and continue the same pattern 3-4 times.

Benefits:

- Gives instant relief from tension, anger and anxiety. It is a very effective breathing technique for people suffering from hypertension as it calms down the agitated mind

- Gives relief if you're feeling hot or have a slight headache
- Helps mitigate migraines
- Pranayama benefits in Improving concentration and memory
- Builds confidence
- Pranayama benefits in reducing blood pressure
- Helps calm the mind in preparation for meditation

Contraindications:

None. Once this pranayama is learnt correctly from a yoga teacher, anyone from a child to an elderly person can practice this pranayama. The only prerequisite is that this pranayama should be done on empty stomach.

PRACTICE

Suryabhedi Pranayama

This pranayama is called Surya bhedi as its practice stimulates the solar nadi or the nerves controlled by the sun.

- Sit on your favourite Asana (Padma asana, Vajra asana or Sukh asana) in a well ventilated room free from any distractions.
- Keep the waist, back, neck and spine erect. For beginners, you can sit on a chair or sit cross legged on the yoga mat/ carpet keeping your back, neck and spine erect. Inhaling and exhaling should be slow and it should not make noise. Keep the breathing exercise easy and enjoy it. Do not tax your body. Any time you feel discomfort, discontinue and take rest.
- For closing the right nostril, it should be pressed with thumb of right hand. For closing the left right nostril, it should be pressed with ring finger of right hand. Keep the other hand on your knee.
- Initially your hands will get tired easily, so you can use either of the hands. One hand gets tired, use other hand.
- Inhale slowly through the right nostril and fill up your lungs to maximum capacity.
- Hold your breath.(Do not hold breath initially for 2-3 months, practice only inhalation and exhalation). Do not hold breath at all if you are suffering from heart disease, asthma.
- Exhale through the left nostril slowly, rhythmically.
- If we call this one set. Repeat five sets and gradually increase to ten sets.

Benefits:

- Increases the flow of gall and reduce phlegm and gas.
- Provides energy and body warmth.
- Purifies the blood and increases and improves digestion.
- Delays onset of old age.

Contraindication:

- People with hypertension should not do this pranayama. This pranayama should not be done during summer. People living in cold countries can do it even in summer,

PRACTICE

Chandra Bhedi Pranayama

This pranayama is called Chandra bhedi as its practice stimulates the nerves controlled by the moon.

- Sitting preparation of chandra bhedi pranayama is same as surya bhedi pranayama.
- Inhale slowly through the left nostril and fill up your lungs to maximum capacity.
- Hold your breath.(Do not hold breath initially for 2- 3 months, practice only inhalation and exhalation). Do not hold breath at all if you are suffering from heart disease, asthama.
- Exhale through the right nostril slowly, rhythmically.
- If we call this one set. Repeat five sets and gradually increase to ten sets.
- While doing this pranayama one should breathe in through the left nostril and breathe out through the right nostril.

Benefits:

- Reduces the flow of gall.
- Reduces body heat.
- Cures heart burn and laziness.
- Contraindication
- This pranayama should not be done during winters.

PRACTICE

Sheetali Pranayama

Sheetali Pranayama cools the body and quenches thirst.

- Sit on your favourite Asana (Padma asana, Vajra asana or Sukh asana) in a well ventilated room free from any distractions. Keep the waist, back, neck and spine erect.
- For the beginners, you can sit on a chair or sit cross legged on the yoga mat/ carpet keeping your back, neck and spine erect.
- Keep your hand in gyan mudra (press your first finger against the thumb and keeping other three fingers straight) on the knees.
- Protrude the tongue from your mouth and roll it like a tube.
- Draw in the air through the mouth with the hissing sound "SSSSS".
- Bring your tongue into the mouth and retain breath as long as you are comfortable. • Exhale slowly through both nostrils.
- Do this pranayama 10 to 20 times.
- You can practice this pranayama in the morning as well as in the evening during the summer season.

Benefits:

- Purifies blood.
- Quenches thirst.
- Cools body.
- Makes you more beautiful.
- Reduces high blood pressure.
- Helps to cure acidity, indigestion and fever:
- Reduces the effect of poison, snake bite.

Contraindication:

- This pranayama is prohibited for low blo pressure patients.
- Heart and asthma patients should not hold breath.
- Do not practice this pranayama in winters.

PRACTICE

Sheetkari Pranayama

Sheetkari is very similar to Sheetali Pranavama. In Sheetkari, the tongue is not rolled into a tube; instead, it is rolled up to touch the upper palate. The teeth are then clenched and the lips are kept apart. Those who find it difficult to do Sheetali Pranayama can easily practice Sheetkari and get similar benefits.

- Sit in a comfortable asana with palms on the knees.
- Roll the tongue upwards so that the lower part of the tongue touches the upper palate.
- Clench the teeth together. Pull the lips apart so that the teeth are exposed.
- Breathe in slowly. First fill the abdomen, then the chest and finally the neck region. This is the complete yogic breath. When breathing in, a slight hissing sound is produced. This is similar to the hissing of a snake.
- Bend the neck forward to do the chin
- Hold the breath for some time, as much as you are comfortable
- Release neck and exhale slowly through the nose.
- This is one round of Sheetkari Pranayama. One can do as many rounds as you may feel comfortable.

Benefits:

- The action of pulling the air through the teeth creates a cooling effect on the body, Sheetkari relaxes the body and the mind.

- According to Hatha Yoga Pradeepika, Sheetkari removes hunger, thirst, sleep and lassitude.

Contraindication:

- Do not do Sheetkari pranayama if you are suffering from a cold. But if you are in a hot environment, it is ideal for cooling the body.

Sitting postures for pranayama sadhana

PRACTICE

Sukhasana (Easy Pose)

Sukha" - meaning "easy," "comfortable," or "joy" (from "su," meaning "good," and "kha," meaning "space") "Asana" - meaning "pose" Sukhasana is a very common pose for practicing meditation and pranayama. It is also often used as an alternative to practicing Lotus Pose (Padmasana) for those whose hips are very tight. Sukhasana is a pose that many people automatically practice as children, but lose the ability to do over time due to sitting in chairs. Early yogis didn't have the "convenience" of chairs, so their hips were much more open. Sukhasana is especially good to practice if your hips are very tight. Regular practice will gradually open your hips and bring your spine into correct alignment.

- Sit on the edge of a firm blanket. Extend your legs in front of your body and sit up straight in Seated Staff Pose (Dandasana). Then, cross your legs in front of you at the shins.
- With your knees wide, place each foot beneath the opposite knee. Fold your legs in toward your torso.
- Place your hands on your knees, palms down.
- Balance your weight evenly across your sit bones. Align your head, neck, and spine.
- Lengthen your spine, but soften your neck. Relax your feet and thighs.
- Gaze straight ahead with soft eyes.
- Hold for up to one minute or for the duration of your meditation or pranayama practice. • Release and change the cross of your legs.

Benefits:

- Sukhasana strengthens the back and stretches the knees and ankles. It also opens the hips, groin, and outer thigh muscles (abductors). Sitting upright with your spine aligned also reduces stress and anxiety. It calms the mind and is known to be therapeutic for stress.

Contraindication:

Avoid practicing this pose if you have a knee injury. If your hips are very tight, it might be difficult to cross your legs. Never force the pose. Instead, practice a modified version until your flexibility increases. Always work within your own range of limits and abilities.

PRACTICE

Ardha Padmasana (Half Lotus Pose)

Hail Lotus Pose is a seated posture that opens the hips and stretches the knees ankies. It is a variation of the traditional seated meditation posture, Lotus Pose Padmasana), that is more suitable for students with less flexibility in the lower body.

While this variation is usually easier than the full version of the pose, it is not recommended for absolute beginners, as the depth of flexibility required may be too demanding. Be sure to incorporate plenty of hip-opening poses into your regular practice before trying Half Lotus.

- Come into easy pose with the legs crossed Indian style. With both hands, carefully lift one foot up and place it on your left thigh, close to your hip.
- Press the hip bones down into the floor and reach the crown of the head up to lengthen the spine. Drop the shoulders down and back, and press the chest towards the front of the room.
- Relax the face, jaw, and belly. Let the tongue rest on the roof of the mouth, just behind the front teeth.
- Breathe deeply through the nose down into the belly. Hold as long as comfortable, then switch legs.

Benefits:

- Half lotus is an intermediate seated posture used for meditation. This posture opens the hips, knees and ankles and is used in preparation for full lotus.

Contraindication:

- Recent or chronic knee or hip injury or inflammation.

PRACTICE

Swastikasana

Swastikasana is a Sanskrit word and which is made up from combinations of Su+Asti+ka, in this 'Su' means good, meaning of 'Asti' is 'existence' and "ka" stands for to make. Swastikasana is a simple meditation Pose. People who feel difficulties to perform Asanas like Siddhasana or Padmasana, Swastikasana is best for them. In India Swastika is a symbol of Happiness, good luck or Auspiciousness. In this Asana the position of the legs resembles the symbol of the Swastika, so that's why this Asana is named as Swastikasana or Auspicious pose. Swastikasana (The Auspicious Pose) is simple to attempt and this is one of best Asana for meditative activity or for long sitting. This position may be described as one that helps to understand the unity of existence.

- First sit comfortably on the ground or floor and spread out your legs in front of you.
- Fold your left leg; keep the sole of your left leg against the inner thigh of your right leg. • Now bend your right leg and keep your right foot in the space between left thigh and calf muscles.
- Catch your left foot by the toes and try to pull it up and place it between the right calf and thigh.
- Your knees have to firmly touch the floor.
- Maintain the pose so that you feel relax.
- Your body and trunk should erect.
- Place your hands on your knees in any mudra.
- Control on your breath. Breathing slowly and normally.
- You may also focus on the tip of your nose or center of eye brow it's depending on the type of meditation technique.
- In the beginning try to sit for 10 to 15 minutes in this meditative pose, day by day increase the time of sitting.

Benefits:

It is a best meditation Asana for those people who cannot sit comfortably or find difficulties in classical poses like Padmasanaand Siddhasana.

- Those people who are suffering from varicose veins and pain in the leg muscles can perform this Asana.
- Daily practice of this meditative pose increases the concentration level. Give calmness to the mind. Suitable for everybody in any age group.

Contraindications:

- Avoid this Asana in case of sciatica and sacral infections, concern a doctor or well educated yoga expert before doing this Asana in any medical problems.

PRACTICE

Siddha Yoni Asana

This is the same as Siddhasana, but this is the accomplished pose for women.

- Sit straight on the floor, with both your legs outstretched in front of you. Press the balls of your heels firmly in to the ground.
- Bend the left knee, bringing the heel to your perineum.
- Fold your right leg and bring the right heel rest against the pubic bone, with the toes pointing slightly down.
- Place one ankle on top of the other. Allow both your knees to touch the floor. • Lengthen your spine and sit straight.
- Stretch your arms forward and place both your hands on each of the knees. Let the tip of your thumb meet the index finger on each of the hands with the rest of the fingers straight
- Close your eyes

Benefits:

- Once this posture is comfortable it is good for resting the body but keeping the mind alert
- Increases blood circulation in the lumbar regieon and abdomen
- Can help to improve continence.
- Regulates cardiac function and blood pressure.
- Reduces piles and hemorrhoids.
- Can be helpful to improve fertility
- Reduces asthma and insomnia.

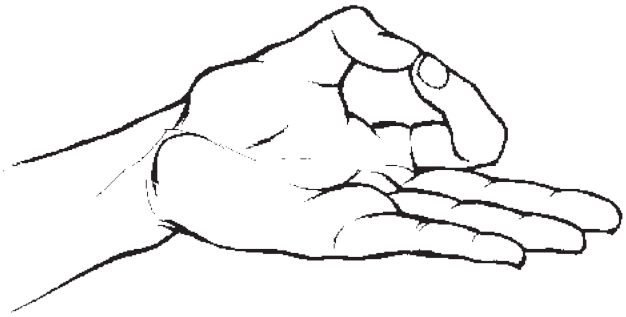
Contraindications:

- Recent surgery, especially on the back or hip.
- Lower back pain, and sciatica.
- Knee pain, arthritis or recent knee injuries

Mudras

Mudra means seal, gasture or mark. Yoga mudra are symbolic gastures onten

hands and fingers. They facilitate the flow of energy in the subtle body and nce one's journey within. Mudras are a combination of subtle physical movements which alter mood, attitude and perception, and which deepen awareness and concentration.



1: Jnana mudra

Jnana Mudra or Gyan Mudra is the most common yogic mudra used in meditation. In Sanskrit, the word Jnana' means knowledge or wisdom and 'mudra' means sign or gesture. It literally means the psychic gesture of Knowledge or wisdom.

How to do?

Jnana mudra is used as a meditative gesture. Hence sit in any comfortable meditation asana like padmasana, sukhasana, swastikasana or siddhasana.

- Fold the index finger and let it touch the base of the thumb. The forefinger forms a circle, but the thumb points straight out.
- Straighten the other three fingers gently.
- Place your hands on the knees with palm downwards.
- The three fingers should point forward and downwards.
- Adjust your position of the hands and relax the shoulders.
- Keep the spine straight and practice your meditation technique.
- Continue in this position for the full duration of your meditation.

Symbolism:

The thumb represents the Supreme Reality called Brahman. The forefinger represents the individual soul or the Jiva or our inner reality. The two fingers touching each other signify the oneness of Brahman and Jiva. in other words the Individual seit is not different from the Supreme reality Brahman. Also, the three other fingers represent the three Gunas of Nature. The middle finger represents Sattva Guna (Light, Purity, Clarity of mind. understanding, etc.). The ring finger represents Rajas (action, passion, movement, etc.). The little finger represents Tamas (inertia, dullness, inaction, confusion, etc.). These three Gunas have to be transcended to reach the ultimate reality. That is the philosophical symbolism behind this gesture.

Benefits:

Jnana Mudra modifies the pranic flow in the fingers. Usually the prana flows out through the extremities (hands, feet, head, etc.). In Jnana mudra we redirect some the flow by joining the thumb and the forefinger, and forming a circular loop. This redirects the energy inwards so that the mind energy is internalized. It calms the mind. Meditative asanas make the body steady, while the mudras add to the steadiness the mind. Using this mudra one can sit in meditation for a long duration, as it reduces the distractions arising in the mind. One can look at Jnana mudra as psycho-neural finger lock which helps to internalize the prana.

2: Chin Mudra

The Chin Mudra, also known as Gyan Mudra, can be described as a yogic gesture that represents the unified nature of human consciousness. Yogis also state that this mudra is the gesture of knowledge.

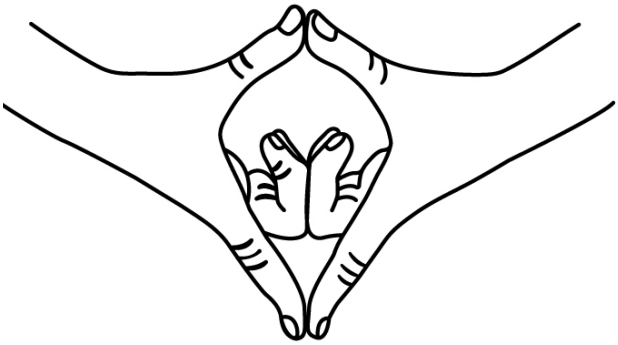
How to do?

- Both the hands are used to practice this gesture. In order to perform the chin mudra, you should .
- Form a circle by joining your thumb and your forefinger.
- Place the nail of your index finger against the soft pad of the thumb
- Extend the last three fingers of your hands, the palm-side facing upwards

- It is important that the palm-side of your hands should face upwards in the receiving pose. If the palm-side faces downward, the gesture becomes the jnana mudra.

Benefits:

Yogis claim that there are many different health benefits that have been associated with the chin mudra, some of which includeCreation of a Pranic circuit which maintains and redirects the "Prana" or the flow of energy within your body Improvement and increase in concentration, even during meditation Increasing energy and stamina Promotion of better sleep patterns Reduction of common ailments like lower back pain Relieving stress and any unnecessary tension in the body Stimulation of the energies based at the Mooladhara Chakra.



3: Yoni Mudra

The Yoni mudra can be described as a gesture that allows a person to get detached from the chaos of the outer existing world. Yoni means uterus or womb and this gesture is named the Yoni Mudra, because the person who practices it regularly has no external contact with the world, pretty much like a baby in the uterus.

The yogis who practice this mudra visualize all their chakras. They also are in sync with their inner sounds. Scriptures state that after practicing the yoni mudra, right-handed people will hear the inner sounds in their right ear and left-handed people will hear the sounds in their left ear.

How to do?

In order to practice the Yoni Mudra you need to:

- Cover your ears securely with your thumbs
- Place your index fingers on your eyes, covering them
- Use both your middle fingers to pinch your nostrils
- Press your lips together with your ring finger just above the top lip and your pinky below the lower lip.
- Breathe in and out slowly, relieving your clamp over the nostrils when you do so.

Benefits:

- Relieving stress
- Relaxation and rejuvenation of the mind. Stabilizing the nervous system.

4: Bhairav mudra

Bhairav mudra is a symbolic, ritualistic gesture of the hands often used in a spiritual yoga practice to produce a balanced energy flow during meditation.

How to do?

- Sit in a comfortable position
- Sit in padmasana or lotus pose
- Relax and relieve yourself from anxiety and stress.
- Place your right hand on top of the left hand with the palms facing up.

The left hand can also be placed on the right hand in a variation called bhairavi mudra. Bhairava mudra is considered a natural gesture that brings harmony to the body's energy flow during meditation and pranayama practice. When the hand positions are reversed (where the left hand is positioned on top of the right hand), it is believed to activate consciousness and manifestation.

Benefits:

- Harmonizes the right and left hemispheres of the brain
- Used for meditation as it brings a sense of inner balance

5: Shambhavi Mudra

Shambhavi Mudra is a highly regarded practice in yogic and tantric texts. Shambhavi is a powerful mudra used during meditation to still the mind and to experience higher stages of consciousness. Shambhavi mudra is mentioned in the yogic text Gheranda Samhita. Shambhavi mudra essentially involves gazing at the eyebrow center.

How to do?

- Sit in any meditative asana like Padmasana, Siddhasana, Sukhasana or Swastikasana.
- The fingers can assume Jnana mudra or Chin mudra and the palms can rest on the knees.
- Shambhavi mudra is nothing but gazing at the eyebrow center. With our eyes we cannot actually see the place where the two eyebrows meet. But an attempt is made to focus the vision between the eyebrows. Roll both the eyes upwards and try to gaze at the eyebrow center.
- When you do this, you will be able to see the two eyebrows as two curved lines meeting at the center. It forms a kind of V-shaped line with a dip at the center.
- Concentrate the eyes on this dip in the lower center region of the V-shaped line.
- Maintain this position for as long as you can. Initially, the eye muscles will start to pain after few seconds or within minutes. Relax the eyes and bring it back to the normal position. Rest for some time and try again. With practice one can maintain this gaze for longer period of time.
- Breathe normally during the practice. As you proceed with the meditation technique, your breath will slow down and become more subtle.
- Shambhavi mudra can take one into deep states of meditation.

Variations of Shambhavi Mudra:

Shambhavi mudra can also be done with eyes closed. Advanced students who have ready mastered the eye brow gazing with eyes open can attempt the same with eyes closed.

Benefits:

- Shambhavi mudra is considered one of the most important mudras for meditation. It helps to transcend the mind and reach higher states of consciousness. It can help one reach the state of Samadhi.
- The eyes have a direct connection with our mind. When the eves are moving, the mind is more active. When you fix the eyes at one point, the mind also settles down and thoughts are reduced. The Gheranda Samhita declares that one who masters Shambhavi mudra becomes equal to Lord Siva, Vishnu and Branma.
- It helps to strengthen the eye muscles. By constant practice, the muscles can sustain the position for a long period of time for prolonged meditation.
- Shambhavi mudra activates the Ajna chakra.

6: Nasikagra Mudra

Nasikagra mudra/Dristi or Agochari Mudra means "Nose tip gazing". In Sanskrit, 'Nasike means the nose and 'agra' means the end or the tip. 'Drishti' means the sight. Thus, Nasikagra Drishti literally means gazing at the tip of the nose. Nasikagra Drishti is a powerful practice to develop concentration and is used in conjunction with many meditation techniques. Nasikagra Drishti is similar to Sambhavi Mudra in practice, except that the eyes focus on the tip of the nose, instead of the eye brow center.

How to do?

- Sit in a comfortable meditative pose with spine erect. Padmasana, Siddhasana, Vairasana. Sukhasana, Ardha Padmasana, Swastikasane, etc. can be used as a sitting posture. It can be practiced also by sitting on a chair if you are not able to sit in any classical meditation pose.
- Keep the gaze straight and breathe normally. Relax the shoulders and place the palms on your knees.
- Now slowly move your eyes and try to look at the tip of the nose. Keep the gaze there for few seconds to start with. Hold the breath to get more concentration. Release the eyes when you feel pain or discomfort.
- Repeat the process as many times as possible. With practice you can keep the eyes focused on the nose tip for long period of time. When practicing for longer duration, one need not hold the breath. The breathing can be normal, but will usually slow down while practicing concentration.
- Do not strain the eyes. Once can increase the duration over a period of months.

Benefits:

Nasikagra Drishti helps to develop concentration and is used as part of many meditation techniques. It helps to strengthen the eye muscles. Initially, the eyes may pain within few seconds of practice. Later you can maintain it for hours. Nasikagra Drishti can activate the Mooladhara Chakra. Nasikagra Drishti takes the practitioner to higher state of consciousness during meditation,

PRACTICE

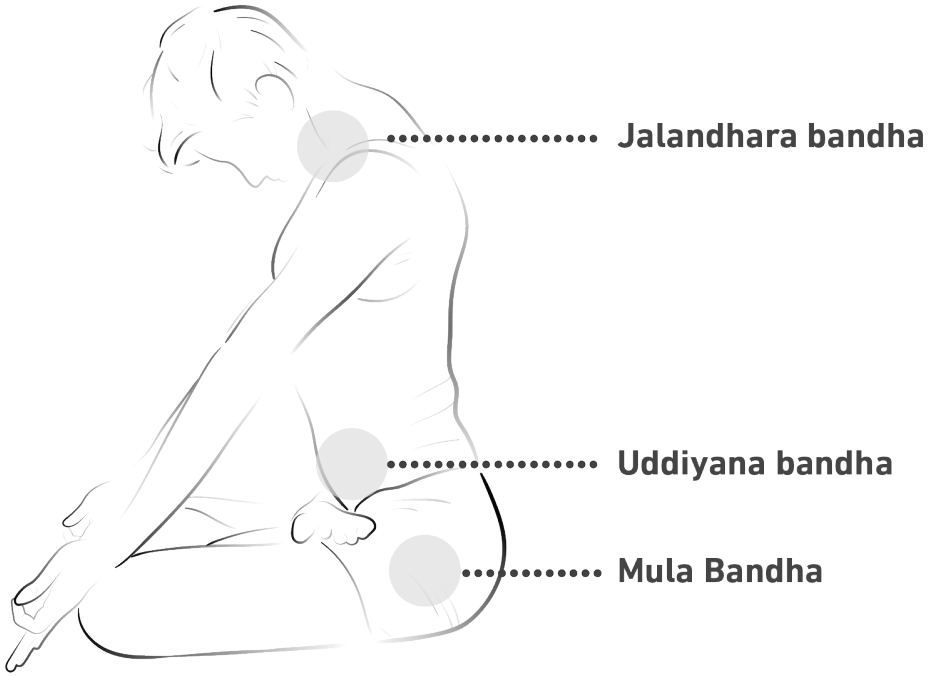
7: Kechari Mudra The Tongue Lock

Kechari Mudra is considered the king among mudras. In Sanskrit, the word 'Kha' indicates Brahman or the Supreme Reality and 'Chara' means to move. Kechari Mudra helps the practitioner to move in the blissful infinite consciousness of Brahman. Kechari is an advanced practice that enables the yogi to reach higher states of consciousness.

- Roll your tongue backwards, so that its tip can touch the uvula situated at the back of your mouth.
- Roll your tongue backwards so that it enters the nasal cavity placed above your soft palate
- Breathe in and produce a snoring sound from the back of your throat and then exhale
- Swallow any saliva which collects in your mouth while releasing the gesture. Many people face some difficulty in accomplishing this mudra because their frenulum (the membrane under the tongue) does not allow the tongue to reach far back and up. However, the regular practice of the khechari mudra makes the frenulum more flexible over a period of time.

Benefits:

If practiced regularly, it is believed to give ones voice a pleasant tone. It is said to give the face a pleasant glow, and reduces the accumulation of fat on the abdomen. It is said to free the mind of anger, ego, attachment, desire, aversion and hatred It Increases energy and vitality



Bandha

Bandha (bond, arrest) is a term for the "body locks"in hatha yoga, treated under the heading of mudra. Specific bandhas are:

Mula bandha : contracting the perineum.
Uddiyan bandha : contracting of the abdomen into the rib cage.
Jalandhara bandha: tucking the chin close to the chest.
Maha bandha : combining all three of the above bandhas.

PRACTICE
Mula Bandha

Mula bandha is the principal, key and primary bandha of the yogic traditions. Mula bandha is endemic to all safe, grounded working of bodymind disciplines. The bandha in and of itself conditions the Muladhara Chakra. Mula bandha should be held as a restraint only after kumbhaka.

- Sit in a comfortable meditative pose, preferably siddhasana (with one foot into root chakra, see diagram). Close the eyes, make sure the body is completely relaxed and the spine is erect. For men, the area just inside the perineum has to be contracted, so it is best to concentrate on this area for a few minutes. Women should concentrate on the cervix, as it is the cervix and vaginal muscles which have to be contracted. After a few minutes of concentration, start to gradually contract and release the muscles of the perineum/cervix. Contraction should last for a few seconds. Keep the breath normal. Contract, release twenty-five times.
- Prepare as above. Contract the muscles of the perineum/cervix and hold. Hold the contraction for sixty seconds, then release. Practice five times.
- Start off with a gentle or partial contraction. Contract just a little and hold without releasing. Then contract a little more. Continue like this, gradually increasing the tension and contraction ten times until full contraction is reached. Hold the full contraction for sixty seconds and try to breathe normally.
- Notice what happens when you activate mula bandha. Is it possible to contract and lift the pelvic floor and breath at the same time? Try it.
- Take about a 30 minute period during your day and try to maintain mula bandha for the full half hour. How many times did you come out of mula bandha?

PRACTICE

Uddiyana bandha

Uddiyan bandha is described as the abdominal lock in yoga. It is practiced by drawing the belly intensely in and up. It is the three interior body locks used in asana and pranayama practice to control the flow of energy (prana) in the body. Each lock seals a specific part of body.

Stand with feet about two feet apart. Bend the knees slightly and rest the hands above the knees, with the thumbs facing inwards and the fingers outwards. The spine must remain straight, not curved; the head should be kept up and eyes open. Inhale deeply through the nose, then exhale quickly through slightly pursed lips, but don't be forceful. Having fully exhaled, bring the chin to the chest (jalandhara bandha), raising the shoulders. Pull the abdomen and stomach inward toward the spine and up. Hold for a few seconds. Before inhaling, relax the stomach and abdomen, raise the head and stand straight. Then inhale through the nose slowly and with control. Before repeating another round, breathe normally for a minute or two. Start with three rounds and over a period of a few months increase to ten rounds.

- Sit in a comfortable cross-legged position (padmasana, siddhasana or sukhasana, depending on your flexibility). Sit on a cushion so that the buttocks are raised. Keep the palms of the hands on the knees and the spinal cord upright and straight. Eyes may be open or closed. Begin as above, practicing three to ten rounds, concentrating on the natural breath for a minute or two between rounds.
- Stand up and experiment moving from the middle of your body, try walking as if there is a string attached to your navel pulling you forward.
- Practice the bandhas at different times during the day. Notice the effect on your energy level.
- Notice any fears that arise when you're practicing the bandhas. • Connect the breath, mula bandha, and uddiyana bandha, and try to relax while maintaining the locks.

PRACTICE

Jalandhara bandha

Jalandhara bandha can be performed in a physical and external manner engaging the skeletal muscles, it can also be felt as a subtle and internal energetic process. Jalandhara bandha engages and tones the neck muscles and also activates and energizes the 5th chakra center.

- Sit comfortably in siddhasana or padmasana. Place the palms of the hands on the knees and allow the whole body to relax. Inhale slowly and deeply through the nose and retain the breath. Lower the chin so that it touches the collarbone. At the same time, straighten the elbows and raise the shoulders. Hold the breath and the position for as long as comfortable. Then release jalandhara bandha by slowly raising the head and relaxing the shoulders. Exhale in a very slow, controlled manner. Practice five rounds, breathing normally for a few minutes between each round. Then practice five rounds with external retention (exhale and hold).
- Visualize the throat as a net that captures the breath as it comes up.
- Notice when the chin is tucked how easy it is to see your navel.
- Pay attention to the opening of your throat while simultaneously locking the chin.
- Link all the bandhas and follow the flow of breath unobstructed while maintaining the locks in the body. Notice any change in energy level or effects on your thoughts.

Maha bandha

Maha bandha or the great lock combines all the three main bandhas or locks practiced by yogis - mula bandha, uddiyan bandha and jalandhara bandha. Maha bandha is said to activate the prana shakti thereby aiding and the awakening of kundalini shakti at the base of the spine.

Yoga Cleansing (Shatkarma)

PRACTICE

Jal Neti

Jala Neti is a yogic technique to clean your sinuses. Neti is one of the six purification methods in Hatha Yoga. The sinus cavities can get clogged with impurities which may cause infections, inflammations and headaches. The yogic text Hatha Yoga Pradeepika gives a simple method to keep your sinuses clean. The text gives six practices for cleansing the body and to prepare the body and mind for higher practices of Yoga. These are called Shatkarmas. One of them deals with Nasal hygiene and is called Neti. Nasal hygiene is extremely important as it is linked to many conditions like sinusitis, migraine, headaches, allergies and asthma. Neti is a very simple practice that can be done along with your daily routine, say immediately after brushing your teeth in the morning. It takes just a few minutes and helps to relieve many of the problems related to the nasal and sinus cavities.

- Pour the salt water into the Neti pot and place the spout of the pot into one of the nostrils, say the left nostril. The cone at the end of the spout should to be placed inside the nostril.
- Tilt your head gently and open your mouth (Breathing should be done through the mouth during the process). Adjust the tilt of your head up to a point where water starts flowing from your left nostril to the right nostril. Continue till the water in the pot is finished.
- Fill the pot again with salt water and try the same procedure from the other nostril (say the right nostril).
- You can repeat this process any number of times, depending on your need and time.

Benefits:

Neti helps to maintain the nasal hygiene by removing the dirt and bacteria trapped along with the mucus in the nostrils.

Neti de-sensitizes the sensitive tissues inside the nose, which can alleviate rhinitis, allergies and some asthmas.

Several health problems like sinusitis, migraine, headaches, ear problems like tinitis and middle ear infections can be reduced by doing Neti.

It can alleviate upper respiratory complaints, sore throats, tonsils and dry coughs.

It can clear the eye ducts and improve vision.

Effect of Neti on the mind is also notable. It can remove tensions and depressions; and give clarity of mind.

PRACTICE

Sutra Neti

Sutra neti is a yoga technique to clean your nasal cavity. Sutra Neti is one of the six methods of purification or Shatkarma as given in the yogic text Hatha Yoga Pradeepika. There are various types of Neti practiced by Yogis including Jala Neti (with water), Dughda reu (with Milk), Sutra Neti (with cotton string), etc. In Sutra Neti, a waxed cotton string is traditionally used to clean the nasal cavity.

- Take the rubber catheter in your hand and very gently insert the tube inside your left nostril. Take care not to rush it; do it very slowly as it can irritate the sensitive membrane inside the nostril. Many people have mild nasal septal deviations, which is more or less harmless. If the deviation is acute then one may feel a block while inserting the rubber tube. Seek expert guidance in such cases.
- Push the tube into your nostril upwards, till it hits the back of the throat. At this point the tube will bend and go down the throat. Continue inserting the catheter slowly.
- Open your mouth and use your middle and index fingers to grab the tube from inside your throat. This takes a little practice. Once you get the knack of it, you can do it with ease.
- Pull the tube out so that part of it is just outside the mouth. Never leave the other end of the tube, which you are holding with your other hand.
- Now using both hands move the tube in a massaging motion to clean the nostrils and throat.
- Repeat the procedure with the right nostril.

- After the practice is over, remove the catheter and clean it. Store the catheter in a clean place for another day's next practice.

Benefits:

Sutra Neti has benefits similar to that of Jala Neti. The nasal cavities can get clogged with impurities which may cause infections, inflammations and headaches. Sutra Neti can give the following benefits:

It helps to maintain the nasal hygiene by removing the dirt and bacteria trapped along with the mucus in the nostrils. and some types of asthma.

It de-sensitizes the sensitive tissues inside the nose, which can alleviate rhinitis, allergies

Several health problems like sinusitis, migraine, headaches, can be reduced by doing Neti.

Meditation

Introduction

Meditation is a self-regulated conscious process and mental training. Media recognized as a specific consciousness state in which deep relaxation and more internalized attention co-exist. Meditation is known as the seventh limb of Ashtanga yoga Of Patanjali (Raja yoga) is concerned as the gate way to achieve Samadhi (libration).

We can divide whole content of meditation into three parts namely:

The theory of meditation
Preparation for meditation
Practice for meditation

The Theory of meditation:

Meditation is an inward method that leads one to the center of consciousness by stilling the mind. Meditation makes a person aware of oneness. Meditation leads one to the silence within.

Meditation means make the mind free from disturbing thoughts. Meditation is a method that makes one aware of reality. This is an inwards journey from the gross, to the subtle to the most subtle aspect of ones being.

The word "meditation" is derived from the Latin meditari, which means "to engage in contemplation or reflection." The word meditation comes from the same Greek and Latin root as the word medicine. Meditation is a well-defined experience of a state of "thoughtless awareness" or mental silence, in which the activity of the mind is minimized 'without reducing the level of alertness'.

"Meditation" is the most powerful tool for transforming negative emotion and bringing about greater choice and freedom. Awareness of this subtle part of the mind is gained through the practice of meditation. It is meditation that holds the key to transformation. In terms of practical utility Meditation as a technique can be beneficial in and of itself for psychosomatic and psychological problems Meditation leads to an awareness of these conflicts and help one to analyze and the erase them, thus establishing harmony at the unconscious level. According to Swami Rama, through meditation the aspirant gains confidence, inspiration, and clarity of mind. Pride, lust, ill-will, doubt, discontentment, and fear are driven out. One becomes cleansed of dullness, sloth, and all faults, and understands the transitory nature of all things

Origin and History of meditation:

The science of meditation was developed systematically in ancient India during the Upanishadic period. It was elaborated upon later by the seer Patanjali, and the technique spread far and wide.. In fact word Zen is derived from the Sanskrit word Dhyan, which means "Meditation". The word meditation itself is derived from two Latin words: "meditari" - to think, to dwell upon, or to exercise the mind, and "mederi" - to heal.

Meditation is different from relaxation training: Meditation involves witnessing events and exeriences as they present themselves on a moment-to-moment basis, relaxation training involves the pursuit of a particular psychophysical state of reduced au-

tonomic arousal Relaxation may be a by-product of meditation, but it is not an objective of the practice

Definition of Meditation:

It is properly defined by the Sanskrit school of philosophy as dhyanam nirvishayam manah (Sankhya sutra, 6/25), which may be translated into English as " the liberation of the mind" from all disturbing and distracting emotions, thoughts and desires."

Dhyan or meditation is an act of continuous contemplation and consists of fixing the mind on its objects without a break. The sutra: 'Tatra Pratvavaikatanata Dhvanam' from the yoga sutras of Patanjali literally means that Dhyan is an uninterrupted flow of the mind towards the object chosen for meditation. Prolonged, unbroken concentration leads to the state of dhyan, or meditation, which is the seventh step in raja yoga. Dhyana gives realization of the soul. (Gheranda samhita1/11)

Krishnanda (2000) States about Meditation, it (Meditation) is not a tendency to but rather it is a tendency to being. 'Meditation is not a withdrawal from really. It shows that meditation teach you to how to be in the present. In Dhyana one studies the mind itself and this takes one deep down to what is behind the mind itself that is the witnessing soul.

What is Concentration?

It is called Dharana in samskrit which means to hold or to retain something. definition is to hold something in your consciousness on particular duration is dharana or concentration, Concentration is the ability to direct one's attention in accordance with one's will. It means control of the attention. It is the ability to focus the mind on one subject, object or thought and at the same time exclude from the mind every other unrelated thoughts, ideas, feelings and sensations. Concentration leads into meditation. So we can say that meditation is a matured face of concentration.

Obstacles in Meditation

There are several obstacles to concentration that everyone faces, but these obstacles can be surmounted.

What are the obstacles to concentration?

- Lack Of Enough Willpower
- Lack Of Enough
- Self Discipline
- Impatience
- Undisciplined Mind
- Too Much Interest In Other Thoughts
- Physical And Mental Restlessness
- Lack Of Understanding Of What Concentration Is
- Inability To Sit Still
- Ill Health
- Lack Of Motivation To Improve The Concentration
- Too Much Stress And Lack Of Enough Rest

In order to overcome these obstacles to concentration you need to develop and s your willpower and self discipline through appropriate exercises. Thinking often benefits of gaining the ability to concentrate and focus your mind can help to repeating affirmations about your desire to improve this ability. This will strength motivation and desire, and help you overcome the obstacles on the way.

Thought:

The aim is eventually to transcend rational thouahts, when this occurs, meditation will take place. The aim of meditation is to dive deeper into the mind, beyond the realms of rational thought. Therefore when performing meditation practices, try to reduce intellectualisation as much as possible.

Breath Awareness Meditation

Many meditations involve focusing on the breath. We offer two variations of breathing techniques. This is perhaps the easiest way to begin meditating and you may never need to look further. Begin with the Breath Awareness Meditation and when you find that you are able to follow the breath for periods of time, you can try the Stillness

in the Breath meditation.

Posture:

It is preferable to sit while doing these breath meditations. Sitting up is more conducive to meditation as the mind is more likely to remain alert. Sit upright with the spine as straight as possible while remaining comfortable. Don't strain in any way to make the spine straight. It's important to be comfortable so that you can relax completely Listen to our Breath Awareness Meditation or read instructions below:

Sit comfortably and close your eyes. Take a few moments to "simply be". Notice whatever is being experienced in the moment -- sounds, physical sensations, thoughts, feelings -- without trying to do anything about it. Continue like this a little while, allowing yourself to settle down.

Now bring the attention to the breath. Simply notice the breath as it moves in and out as the body inhales and exhales. Notice how the breath moves in and out automatically, effortlessly. Don't try to manipulate it in any way. Notice all the details of the experience of breathing -- the feeling of the air moving in and out of the nose, the way the body moves as it breathes, etc.

The mind will wander away from the breath -- that's fine, it doesn't matter. That's a part of the meditation! When you notice that you are no longer observing the breath, easily bring your attention back to it.

Let all of your experiences -- thoughts, emotions, bodily sensations -- come and go in the background of your awareness of the breath. Notice how all of your experiences -- thoughts, emotions, bodily sensations, awareness of sounds and smells -- come automatically and effortlessly like the breath.

In time, you can become aware of the tendencies of your mind. You will see how it resists certain experiences and tries to hold onto others. The natural settling down of the mind allows you to notice these underlying tendencies and creates the possibility to let them go. If you experience a resistance to what is occurring, an attempt to change what is happening, a tendency to hold on to some experience -- let it go.

Stillness in the Breath Meditation

Listen to our Stillness in the Breath Meditation or read instructions below.

Preparation for meditation:

General instruction and suggestion:

Calming the mind:

An excellent method to calm the mind to tame its wandering tendency and to gain ability to concentrate during the meditation practice is to chant Aum loudly for as long as you can.

Regularity and dedication:

Don't expect meditational experience s to occur the first time you meditate. Just do your practice regularly and persevere. This is the culmination of your practice of sitting down at a particular time and place every day.

Suitable place for practice:

Try to decide quiet place and try to use same place daily. It should be clear and conductive to tranquility. It should be well ventilated but not breezy, and it should be diy.

Time:

It is best to meditate in the early morning and in the evening before going to bad me hours are from 4 to 6 in the morning. Allow at least 4 hours before meditation aner lang meal. This is because attention is drawn to the stomach and digestion process. l o cal moderately, not heavily. Start perhaps half an hour's meditation daily and slowly increase the time.

Overcoming sleepiness:

If you get lost into the sleep during the meditation, then overcome this tendency by autosuggestion. Suggest to yourself that you will not sleep before you start the practice and at various time during the practice so that idea goes deep into the subconsciousness mind. If you find you are more tired after meditation than when you started, it is a sure indication that you are trying too hard, perhaps fighting the mind. Remember, should be a source of joy. So if you feel lethargic or tired after meditation, check that you are not practicing incorrectly.

Relaxation:

One of the biggest obstacles to meditation is physical tension. If there is pain. Stiffness or general tension in the body, the awareness will tend to dwell on the body. The ability to transcend the body to attain meditation experience will be impossible. An excellent and simple method of systematically relaxing the body and mind is Shavasana. Do Shavasana 20 minute before meditation is enough to relieve any stiffness and tension in the body and mind.

General obstacles:

Mental disturbances of all type: jealousy, hatered pride, selfishness, irritability etc be rooted out by practice of yama and niyama also known as strong found voga These ethical practices purify the mind and eventually aspirant dwella true nature i.e. peace and eternal joy.

This is a variation on the Breath Awareness Meditation that you can try if you find you are able to watch the breath for periods of time. Start as above and when you are settled into the process of observing the breath, become aware of the point at which the breath turns the corner from the inhalation to the exhalation, and from the exhalation to the inhalation. Notice what is there. It is not a thing -- it is a gap between the breaths, nevertheless there can be awareness of it. It is a kind of "still point".

Continue to bring your attention to that still point, bringing your attention back to the gaps in the breath whenever it has wandered away. As you continue practicing this meditation, you may find that the stillness is no longer experienced as discrete gaps between the breaths but is a more continuous experience. This cultivates the awareness of the stillness that is present in the midst of activity, and can create a profound experience of peace.

AUM Chanting Meditation:

It is the meditation on the sacred mantra Om, as outlined in the Upanishads, the Bhagavad Gita, and the Yoga Sutras of Patanjali. It is also called Pranav. Pranava: literally "that which is sounded out loudly"; something that pervades life, or runs through prana or breath; the primal sound vibration. Aum is the mother of the all the sound. Aum is recited as a mantra. A mantra is a series of verbal sounds having inherent soundpower that can produce a particular physical or psychological effect. The word mantra derives from the Sanskrit expression 'mananaath thraayathe' which loosely means "a transforming thought"; literally, "that which, when thought, carries one across the worldly ocean of sorrow)". The power of a mantra lies in its ability to produce an objective perceptible change in the yogi who repeats it correctly.

Meaning of Aum:

OM is the only symbol for the Immortal, All-pervading Self or Atman. Om is everything. Om is the name or symbol of God, Isvara or Brahman. OM is your real name. OM covers all the threefold experiences of man. OM stands for all the phenomenal worlds. From OM this sense-universe has been projected. The world exists in OM and dissolves in OM (AUM). "A" represents the physical plane, "U" represents the mental plane and astral planes, the world of spirits, all heavens, "M" represents the deep sleep state, and all that is unknown even in your wakeful state, all that is beyond the reach of the intellect. Om represents all. OM is the basis of your life, thought and intelligence. So think about what Om represents before chanting. It will help to engross your consciousness into the Aum (Supreme Reality or Brahman) directly and realize the inner joy and eternal peace. Systematic method for chanting Aum:

The total timing of 10 seconds for chanting of one AUM is divided as follows:

- **A** 2 seconds
- **U** 3 seconds
- **M** 5 seconds
- **A** Is to be pronounced for 2 seconds with open lips
- **U** Is to be pronounced for 3 seconds while partially closing the lips.
- **M** Is to be pronounced for 5 seconds while lips completely closed.

Complete 1 repetition of AUM is as follows.

Benefits:

- AUM is composed of 3 elements, 'a', 'u' and 'm'. The fusion of these 3 elements is AUM or OM.
- The 3 alphabets are pronounced in series.
- Advantages and effects of Omkar Chanting
  1) It helps in cleansing the mind.
  2) Controlling the emotions.
  3) Improves the concentration, memory and understanding capacity.
  4) Relaxes Physically, Mentally, Emotionally.
  5) Charges the surrounding atmosphere. When one pronounces AUM correctly, basic sounds also echo. It is believed to be the traditional way of clearing alle impediments in the vocal chord to make one chant the hymns correctly.

Trataka Meditation:

The word trataka means 'steady gazing'. The practice of trataka involves gazing at a pom or object without blinking the eves. It is a method of focusing the eyes and in turn the mind on one point to the exclusion of all others. Trātaka ("to look, or to gaze") is a methodol meditation that involves staring at a single point such as a small object, black dot or candle flame. It is said to bring energy to the "third eye" (ājñā chakra) and promote various psychic abilities.

Method:

Sit in an upright position in a chair, or on the floor cross legged, or in Padmasana (Full Lotus Pose) to ensure that the spine stays erect and that inner energy can flow easily through the subtle channels of the body.

Focus your eyes on the flame and keep your gaze without blinking for as long as you can. You may start to feel tears develop in the eyes. Producing tears is said to have many beneficial effects. Keep your eyes focused. Gaze gently at the flame, not the candle Let your vision stay with the flame. If thoughts arise, simply acknowledge them and let them go.

When tears flow, close your eyes. You will see the after-effect of the flame. Keep the eyes closed and see the "flame" glow with closed eyes. Focus on the flame's "image" with closed eyes and notice how it may be changing. It may glow very brightly and then grow dim, only to glow brightly again. It may change colors and size. Bring your attention to the space between and just above the eyebrows to the Ajna Chakra, the third eye. You may feel deep peace and distance from your body. Allow that feeling to permeate your entire being.

Benefits:

- Provides greater ability to focus.
- Increases will power.
- Allows you to be more intuitive.
- Opens doors for spiritual insights.
- Makes you a highly conscious and aware person.
- Helps you to achieve inner peace and unconditional love state.
- Enables you to have desires of higher nature.
- Equips you with the power to influence others with your thoughts and words.
- Makes the practitioner more creative and confident.
- Improves eyesight.
- Effective in activating one's energy centers (chakras).

Caution:

Could cause vision related troubles or headaches if done improperly with the lack of patience by forcing the sessions for a longer duration by giving stress to one's eyes. Splash cold water in your eyes after the practice in the case of any strain or uneasiness.

Dynamic Meditation: (Moving with awareness)

This meditation is also known as Mahasati Meditation (in Pali language) is a form of mindfulness meditation. It is a technique developed by Thai Buddhist reformist Luangpor Teean Cittasubho. Dynamic meditation uses movement of the body to generate selfawareness and is a powerful tool for self-realization.

- Four basic positions to meditate: Dynamic meditation can be practiced in four basic positions: sitting, lying, standing, walking.
- Rhythmic movements:
- Rest the hands palm down on the thighs.
- Turn the right hand onto its edge, be aware; do it slowly, then stop. Do not say to yourself "turn the right hand", being aware is enough.

- Raise the right hand up, be aware, and then stop.
- Lower the right hand to rest on the abdomen, be aware, and then stop.
- Turn the left hand onto its edge, be aware, and then stop.
- Raise the left hand up, be aware, and then stop
- Lower the left hand to rest on the right hand, be aware, and then stop.
- Move the right hand up to rest on the chest, be aware, and then stop.
- Move the right hand out, be aware, and then stop.
- Lower the right hand onto its edge on the thigh be aware, then stop,
- Face the right palm down, be aware, and then stop.
- Move the left hand up to rest on the chest, be aware, and then stop.
- Move the left hand out, be aware, and then stop.
- Lower the left hand onto its edge on the thigh, be aware, and then stop.
- Face the left palm down, be aware, and then stop.

Benefits:

Dynamic meditation (Mahasati Insight meditation) cultivates self-awareness ana mindfulness through attention to the movement of the body and to the movement of the mind in the present moment. The aim of Dynamic meditation is to attain direct insight into one's self-freedom from pain and suffering, and to attain a healthy mind, one that is stable and wise.

Ajapa Meditation
(Soham dharana):

Ajapa means which is something spontaneous without the realm of any conscious effort. It is the sound of the breath. So the Ajapa meditation means meditation on the natural sound of breath also known as soham meditation in samskrit or in yogic terminology. "Soham" means "He lam" or " am He" "I am Brahman. (supreme power of ultimate reality) "Sah" means "He." "Aham" means "I" This is the greatest of all mantras.

Natural mantra: The Soham mantra is a natural mantra because it is already part of your nature.

Sooooo... is the sound of inhalation, and is remembered in the mind along with was inhalation,

Hummmm... is the sound of exhalation, and is remembered in the mind along with thal exhalation.

Universal mantra: The Soham mantra has been called the universal mantra because of the fact that its vibration is already a part of the breath, and everybody breathes. So0000... is the sound of inhalation, and Hummmm... is the sound of exhalation.

Method:

Breath in and simultaneously try to concentrate on the 'Sooo' sound with incoming breath and then Breath out and think upon 'Hamm' sound with outgoing breath.. After practing this conscious breathing some few minutes start paying attention to your natural breath and simply be aware of the vary sound Sooo.. & Hammm with each inhalation and exhalation respectively without any effort to enhale or exhale. During the meditation just contemplate on the meaning of the So -Ham mentally i.e. I am that all pervading supreme Brahma) Now it become ajapa meditation.

Benefits:

The mind will become very calm. You will enjoy your true nature. Ultimately you will become one with the Supreme Self by this practice

Antar maun
(Inner silence Meditation)

The word antar means 'inner and mouna means 'silence'. Therefore, the exact translation of antar mouna is 'inner silence'. Antar mouna is a meditative technique that leads to inner tranquillity and silence.

Method:

The six stages: Antar mouna consists of six separate stages. These are briefly as follows:

Stage 1: awareness of sense perceptions

In this stage, one becomes aware of external events. One intentionally directs perception to the outer world. Generally the eyes are closed so that sense impressions will be received mainly through the ears in the form of sound. One can also be awa-

re of the senses of touch and smell. The purpose of this stage is to reduce the influence of outside impressions on one's perception. The mind ceases to be interested or disturbed by external sounds etc. This leads automatically to stage 2. Stage 1 induces the first part of pratyahara that is disassociation of the senses from the outside world.

Stage 2: awareness of spontaneous thought process

In this stage one becomes aware of the spontaneous samskaras exploding from the stage where the grosser neuroses, phobias and tensions of the mind are released. You will relive many past experiences and experience the eruption of suppressed desires. There should be absolutely no suppression. This stage should be practised until the mind becomes reasonably calm and trouble free. Then one should proceed to stage 3.

Stage 3: conscious creation of thoughts

In this stage one has to create a thought or visualize a scene at will. After dwelling on the thought for some time it is consciously rejected as an object of perception. Then another thought is posed and again rejected after some time. This is repeated with numerous thoughts of any theme. This is a further process of purging the mind of negative data. Many suppressed thoughts and feelings can be exhausted in this manner. After a few weeks or months of practice one should proceed to stage 4.

Stage 4: awareness and disposal of spontaneous thoughts:

In this stage one again becomes aware of the spontaneous eruption of thoughts, as in stage However, these thoughts, no matter how subtle, are still a source of agitation in the mind. Therefore, they too must be exhausted. After some weeks or months one should leave stage 4 and proceed to stage 5.

Stage 5: thoughtlessness

At this stage the mind should be reasonably calm and peaceful. Thoughts will still arise, but they will not be very strong or cause any great emotional upheaval. At this stage, it is therefore justified to suppress all thoughts completely. This should lead to a state of thoughtlessness. Perfection of this stage implies the attainment of pratyahara. This the gateway to dharana.

At this stage one should adopt a psychic symbol as a focal point for concentration. Without this symbol one will become lost in the bottomless psychic realms of one's being and will not reach the destination.

Sequence and Duration:

Each stage is a preparation for the following stage. Therefore, it is important to spend some weeks and months perfecting each stage before proceeding to the next. Premature attempts to practise the later stages 3, 4 and 5 without mastering the earlier stages will tend to be a waste of time.

Benefits:

It is a basic practice of Pratyahara (withdrawl of the sesnse) and leads into deep meditative state. Gives clarity of mind and a state of deep inner peace.

Yoga Nidra (Conscious sleep meditation)

Yoga nidra is a practice which can be widely applied in the modern world to improve the quality and happiness of human life. The word yoga means inner communion; the process that leads to this state. Nidra means sleep. Thus yoga nidra can be defined as 'yogic sleep'. It is both the name of a specific yogic practice and a state of being.

Origin:

Yoga nidra is one of the practices of pratyaharawhere the awareness is internalized. Literally voga nidrameans 'psychic sleep' i.e. sleep with full awareness. In the practice of voga nidra the body sleeps but the mind remains awake listening to the instructions. In psychology, the state achieved in yoga nidra is termed the hypnogogic state, a state between sleep and wakefulness. Yoga nidra has its origin in the ancient tantric practice called nyasa. It was Swami

Satyananda Saraswati (1998) who adapted and presented the practice of yoga nidra in a systematic and scientific way in the 1960s.

Structure of the practice:

Yoga nidra can be roughly divided into the following sections:

- Preliminary adjustment of the body
- Preliminary relaxation of the physical body
- Preliminary relaxation of the mind
- Sankalpa (resolve)
- Rotation of awareness throughout the different parts of the body
- Visualization
- Reflection and symbol awareness
- Sankalpa
- Return to external awareness

These nine stages are sequential; that is, they should be practiced one after the other in the order given.

Sankalpa

The Sanskrit word sankalpa can be translated as 'resolve' or 'resolution'. It is an important technique and stage of yoga nidra and a powerful method of reshaping one's personality along positive lines. The sankalpa takes the form of a short mental statement which is impressed on the subconscious mind during yoga nidra. It is a method of changing one's lifestyle, achieving ambitions and of removing negative blocks and mental conflicts.

Choice of sankalpa

You should choose your sankalpa carefully, I should be something that is very important in your life. The sankalp should be clear. You must choose your own sankalpa.The following are few suggestions of what we call positive, harmonizing sankalpa that can help lead to you towards a happier life if they are repeated regularly and with sincerity.

- I will become perfectly healthy.
- I will become positive and dynamic.
- I will practice yoga every day.
- I will succeed in my work.
- I will become more aware

Stages of yoga nidra

The practice of yoga nidra is divided into the following stages:

1. Preparation: Yoga nidra is performed in the posture of shavasana, with the eye closed. In this stage, initial relaxation of the body and mind is induced by the awareness stillness, comfort, posture, position, breath, and listening to the external sounds W w e attitude of a witness.

2. Sankalpa: When the body and mind are relaxed, then the practitioner is instructed to take a resolve according to his or her own wish. The sankalpa (resolution)should be short, clear and positive. The practitioner repeats the selected sankalpa three times mentally, with full determination, conviction and confidence.

3. Rotation of consciousness: In the third stage, the awareness is rotated around the different body parts in a systematic and organized manner. The practitioner is instructed to remain aware, to listen to the instructions and to move the mind very rapidly according to the instructions without making any physical movements. The rotation of awareness in yoga nidra follows a definite sequence: right side of the body, beginning with the right hand thumb and ending with the little toe of the right foot; left side of the body, from the left hand thumb to the little toe of the left foot; back of the body, from the heels to the back of the head; and lastly the front of the body, from the forehead and individual facial features to the legs.

4. Breath awareness: in this stage, one simply becomes aware of the natural breath without making an attempt to change the flow of the breath. One may become aware of the breath by watching it in the nostrils, chest, and abdomen, or in the passage between the navel and the throat. The practitioner becomes aware of each incoming and outgoing breath by counting them mentally.

5. Opposite feelings and sensations: In this stage, the physical or emotional sensations are recalled, intensified and experienced fully. Usually this is practised with pairs of opposite feelings or sensa-

tions like heat and cold, heaviness and lightness pain and pleasure, love and hate, and so on.

6. Visualization: In the stage of visualization, the awareness is taken to the dark front of the closed eyes, referred to as chidakashain yogic terminology. The practitioner is then instructed to visualize some objects, stories or situations in the chidakasha.

7. Sankalpa: Once again the sankalpa, taken in stage two is rene times in this stage with full dedication, faith and optimism.

8. Ending the practice: Before ending the session of yoga nidra, slowly the awareness is externalized by asking the practitioner to become aware of the external sounds, objects and persons. They are asked then to slowly move the body parts and to stretch the body.

Benefits of Yoga Nidra:

- Minimizes the tension
- Trains the mind
- Relaxes the mind
- Clears up the unconsciousness
- Awakens creativity
- Enhance memory and learning capacity
- Counteracts stress
- Manages psychological disorders
- Manages psychosomatic diseases

Silence Practice

The benefits of silence, or mouna, are incalculable. This practice develops will power, helps check in with your tendency towards impulsive speech, encourages the practitioner to observe truth, control anger, and channel emotions.

A mouni (one who practices mouna) uses measured words and his speech is careful tactful. He is thoughtful and considerate of others, weighing each words before it comes out of his mouth. He can stay in seclusion for a long time.

To develop a practice, start small. What amount of time can you devote to practice? Set realistic goal and get started.

Step 1: Stop talking.

Mouna doesn't just mean silence of vour words. But this is a good place to start. Silence obviously refers to verbal speech, but it also includes nonverbal forms of communication Think computer, phone, etc. Simply stop talking, and power down the device.

Step 2. Introspect.

Become introspective by observing your thoughts and actions. Do you have an impulse to speak or reach out to someone?

Many people suffer from an obsessive need to speak, be heard, or rant about something or someone all the time. Suppressing this urge can feel restrictive and frustrating. Use this time to observe the mind.

Step 3. Develop mouna of the mind.

Real mouna is silence of the mind. Physical mouna from avoiding verbal and nonverbal communication eventually leads to silence of the mind. This is one way to develop meditation practices in your everyday life.

When you awaken in the morning, be mindful of being awake. When you eat, drink, walk. breath, drive the car, and go to yoga asana class, be mindful of your actions with a focused and silent mind.

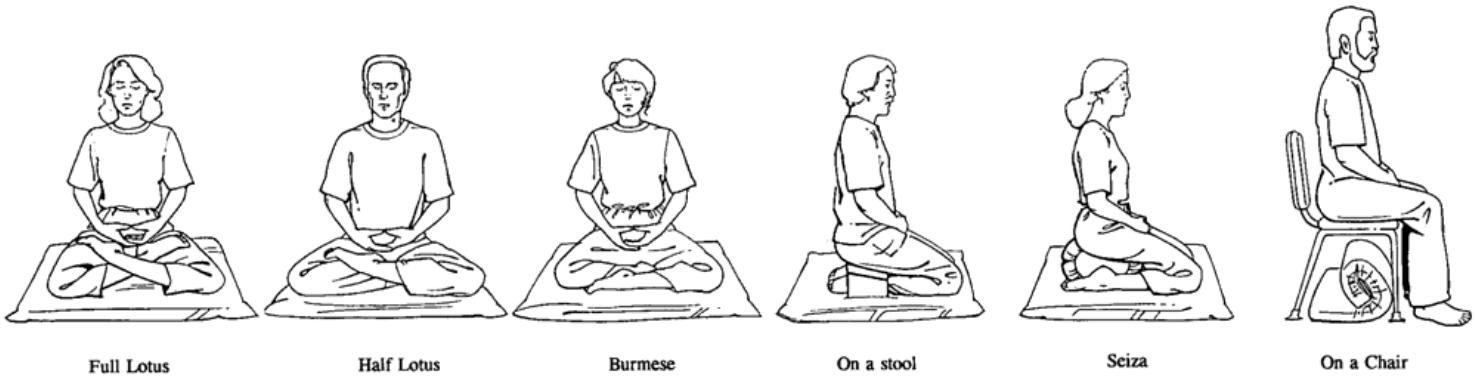
Step 4. Allow mouna to happen.

Forced mouna is an effort and is wrestling with the mind. It must be natural. If you live in truth mouna will come by itself. You will begin to notice the thought waves of the mind without emotion or judgement. There will be absolute peace.

Benefits:

You become a better listener. Your speech can constructed and well-articulated.

stener. Your speech can now become carefully



Meditation poses:

Yoga has two very important meditative postures - Padmasana (Lotus Pose) and Siddhasana (Adepts Pose). These postures are great tools for effective meditation. They help in calming the nervous system as well as help in attaining physical, mental, emotional, and spiritual stability.

Siddhasana (Adepts Pose):

From the sitting position, first bend the left leg and place the heel at the perineum. Then, bend the right leg and place the heel against the pubic bone, or just above the genitals. The body is kept erect with the hands placed as in Padmasana.

Swastikasana (Ankle lock Pose):

The word 'Swastika' means prosperous in Sanskrit, and is said to bring prosperity, success, and good health to the practitioner. It is done in the following manner: Stretch the legs in front of you. Bend the right leg at the knee, and place the right heel against the groin of the left thigh so that the sole will be lying in close contact with the thigh. Now bend the left leg and place it against the right groin. Insert the toes of the left foot between the right calf and thigh muscles. Now both feet can be seen to lie between the calves and thigh muscles. The hands are placed in Padmasana.

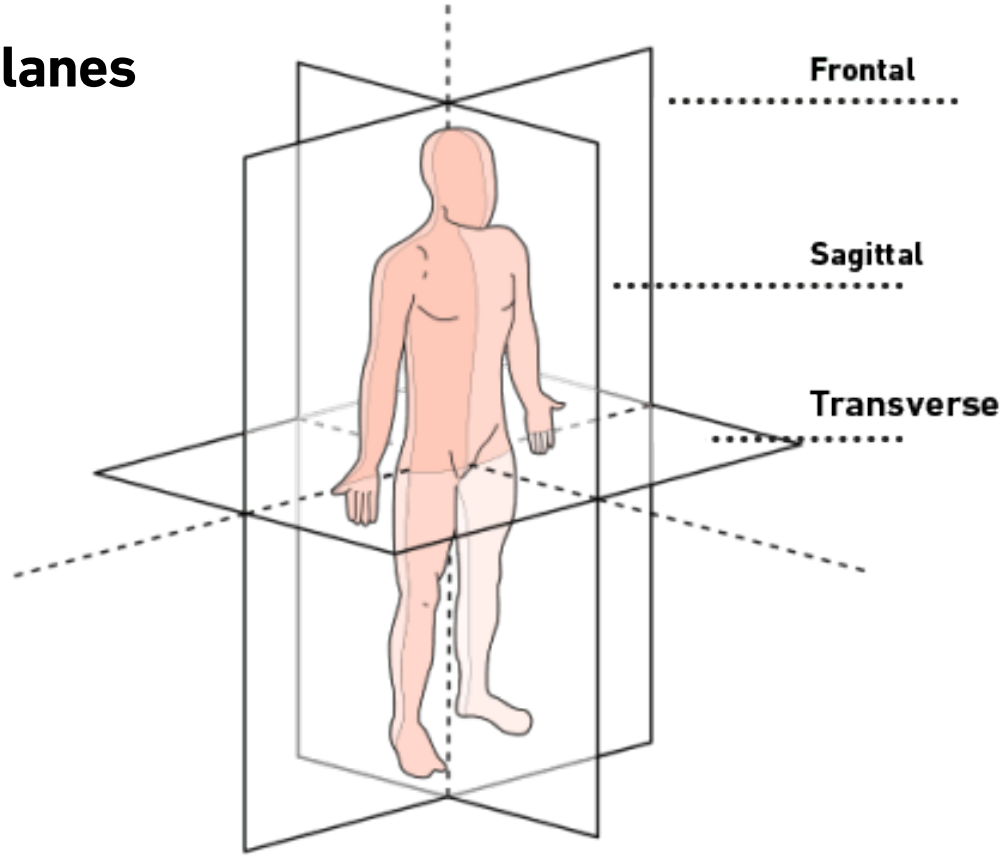
Sukhasana (Easy Pose):

This asana is achieved by simply crossing the legs and keeping the head and trunk erec The hands are placed as in Padmasana.

Vajrasana (Thunderbolt Pose):

Sit upon the heels, keep the trunk, neck and head straight. Keep the knees together with the palms of the hands resting upon the knees, or with the right hand resting in the left hand upon the lap.

Body Planes



Yoga Anatomy

(A) The Sagittal Plane

Sagittal plane that runs down through the body, dividing the bodyinto left and right portions. Subsections of the sagittal plane include:

- Midsagittal runs through the median plane and divides along the line of symmetry.
- Parasagittal is parallel to midline but does not divide into equal left and right portions.

(B) The Coronal Plane

Coronal (frontal) plane that runs perpendicular to the sagittal plane and divides the body into anterior and posterior (front and back) portions.

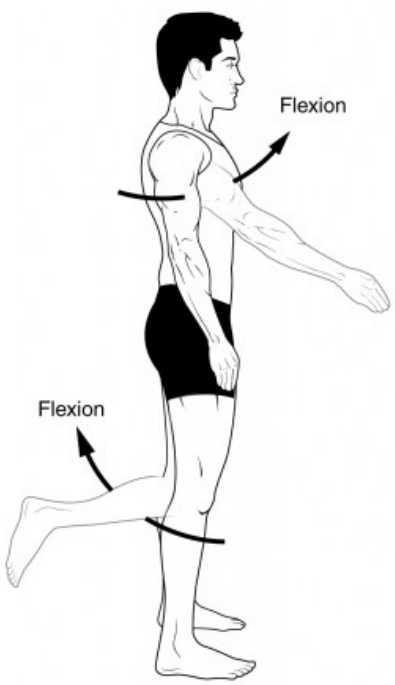
(C) The Transverse Plane

Horizontal plane that divides the body into upper and lower portions, also called cross-section.

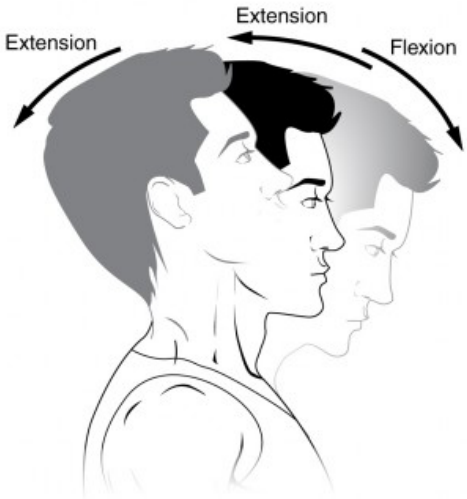
Movements

- Flexion
- Extension
- Hyperextension
- Adduction
- Abduction
- Prontaion
- Supination
- Retraction
- Protraction
- Elevation
- Depression
- Rotation
- Circumduction
- External Rotation
- Internal Rotation
- Inversion
- Eversion
- Dorsiflexion
- Plantarflexion
- Radial Deviation
- Ulnar Deviation
- Opposition

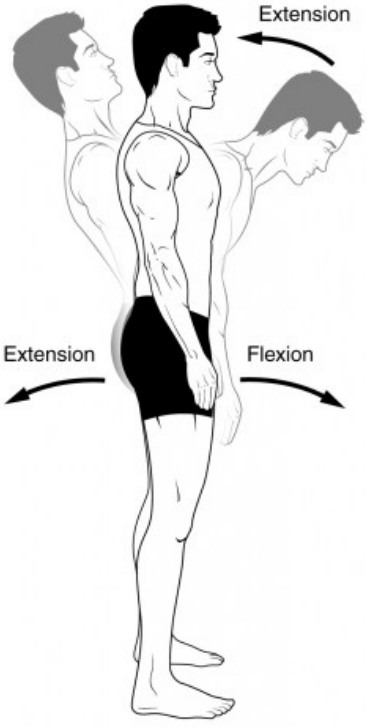
Anatomical Movements



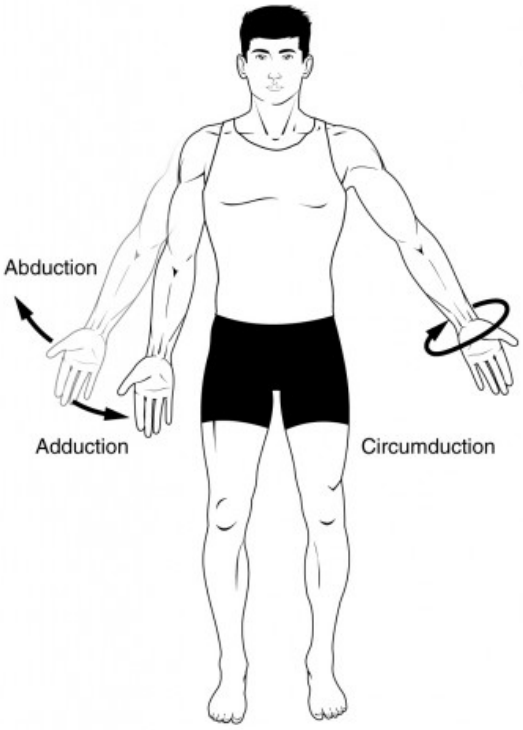
(a) and (b) Angular movements: flexion and extension at the shoulder and knees



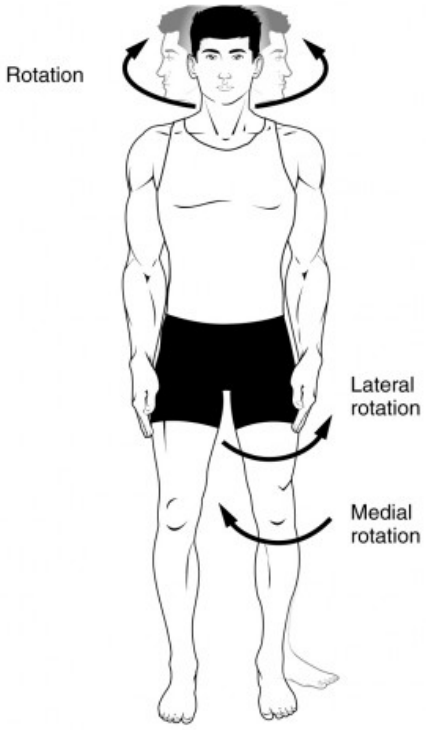
(c) Angular movements: flexion and extension of the neck



(d) Angular movements: flexion and extension of the vertebral column



(e) Angular movements: abduction, adduction, and circumduction of the upper limb at the shoulder



(f) Rotation of the head, neck, and lower limb

Flexion
Movement, generally in the sagittal plane, that decreases the angle of the joint and brings two bones closer together; typical of hinge joints but also common at ball-and-socket joints.

Extension
Opposite of flexion; movement that increases the angle, or the distance, between two bones or parts of the body

Hyperextension
Extension beyond 180 degrees

Adduction
Opposite of abduction; movement of a limb toward the body midline

Abduction
Moving a limb away (generally on frontal plane) from the midline/median plane of the body

Pronation
Forearm rotates medially so that the palm faces posteriorly, radius crosses the ulna in an x

Supination
Forearm rotates laterally so that the palm faces anteriorly, and the radius and ulna are parallel

Rotation
Movement of a bone around its longitudinal axis; common movement of ball-and-socket joints, describes movement of the atlas around the dens of the axis.

Circumduction
Combination of flexion, extension, abduction, and adduction commonly seen in ball-and-socket joints such as the shoulder; proximal end of the limb is stationary, and its distal end moves ina circle (outlines a cone)

Dorsiflexion
Lifting the foot so that its superior surface approaches the shin

Plantar flexion
Depressing the foot

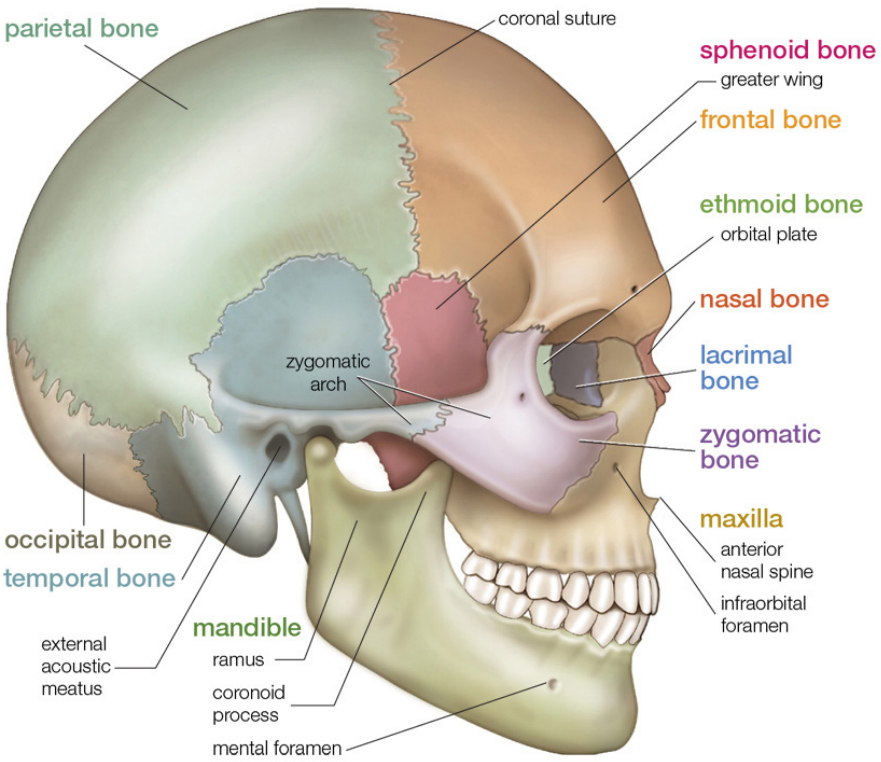
Inversion
Turning the sole of the foot medially

Eversion
Turning the sole of the foot laterally

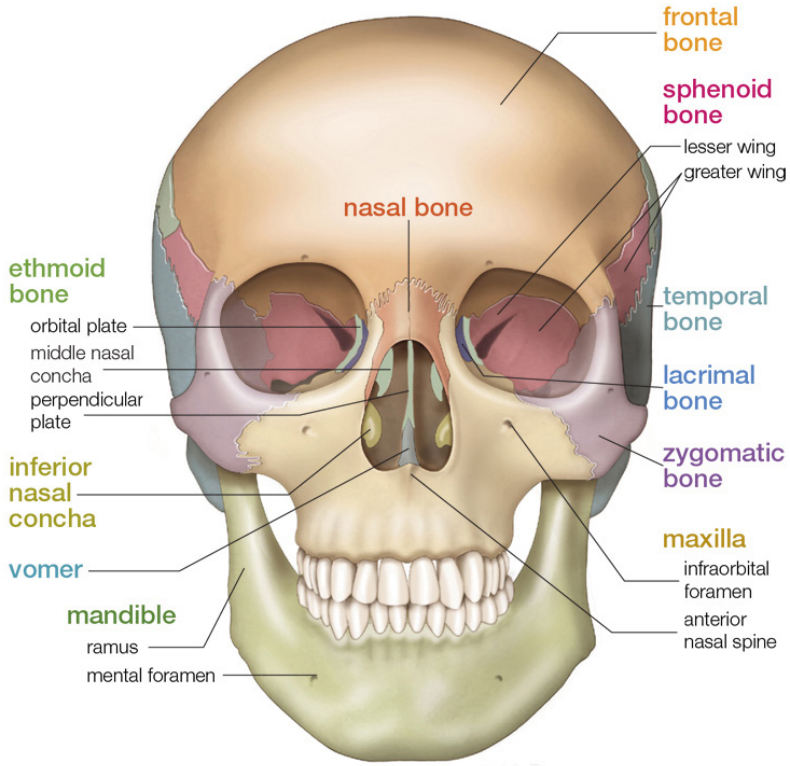
Opposition
Move the thumb to touch the tips of the other fingers on the same hand

Bones Of Skull And Face

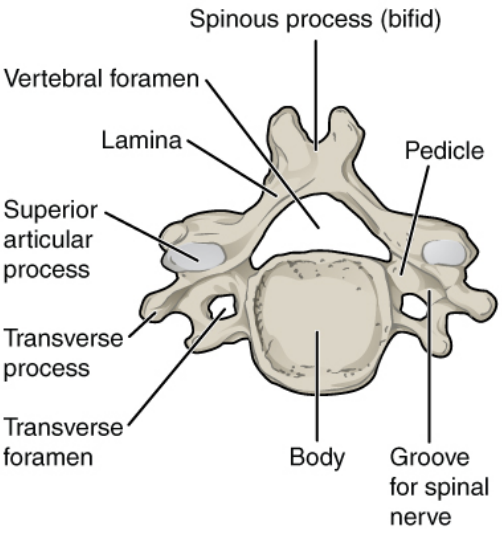
Lateral View



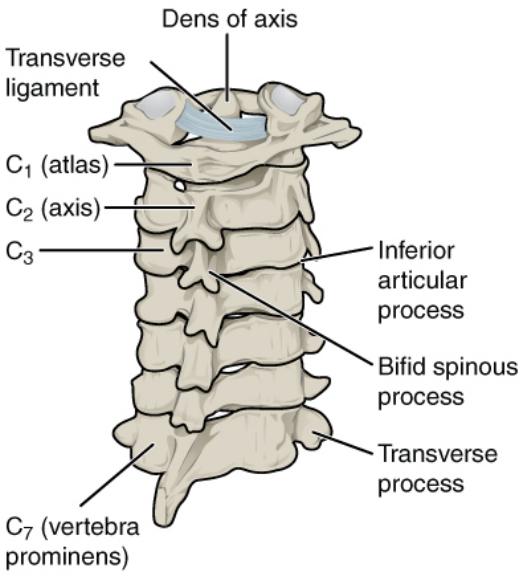
Frontal View

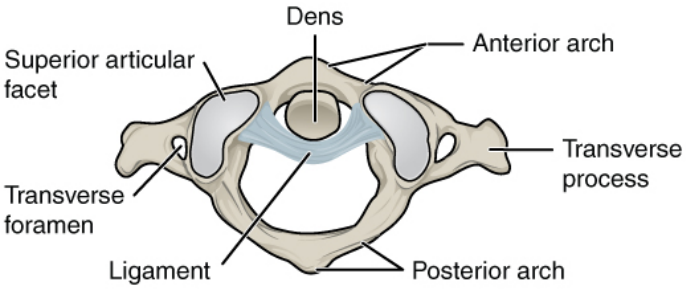


Cervical Vertebrae

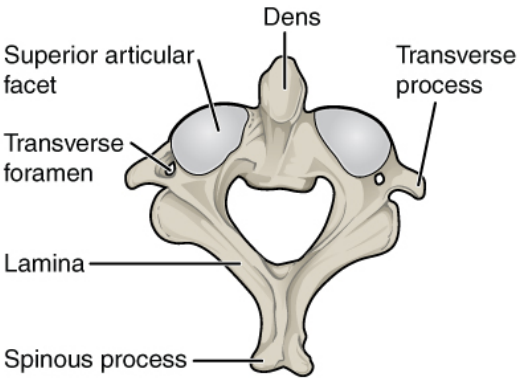


Structure of a typical cervical vertebra

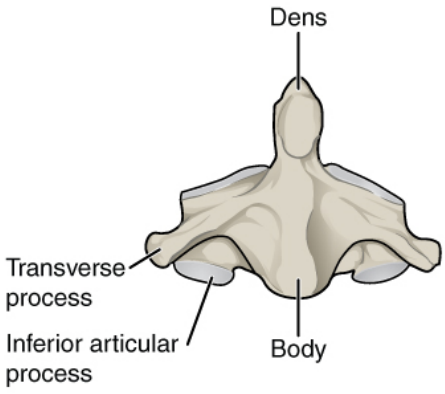




Superior view of atlas

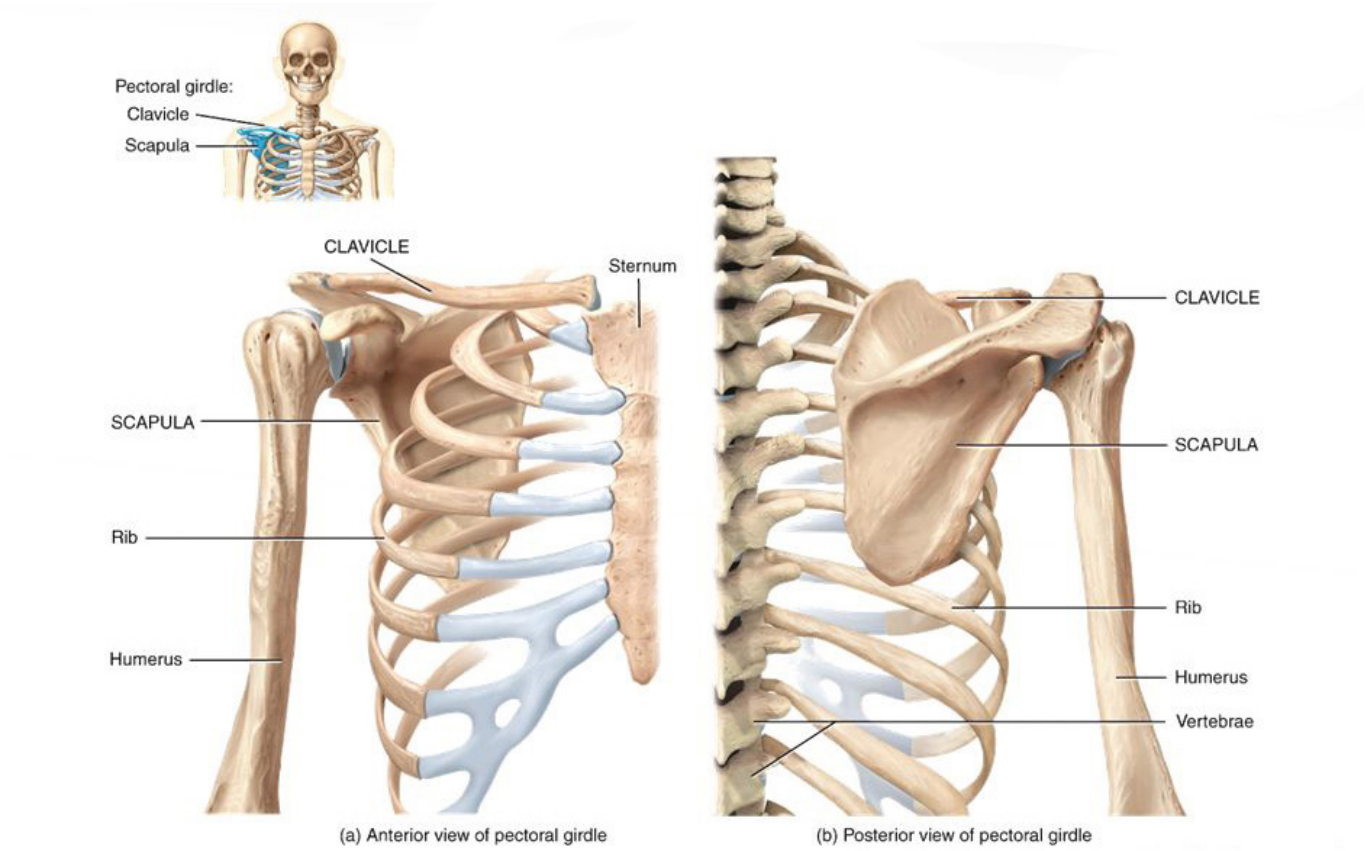


Superior view of axis



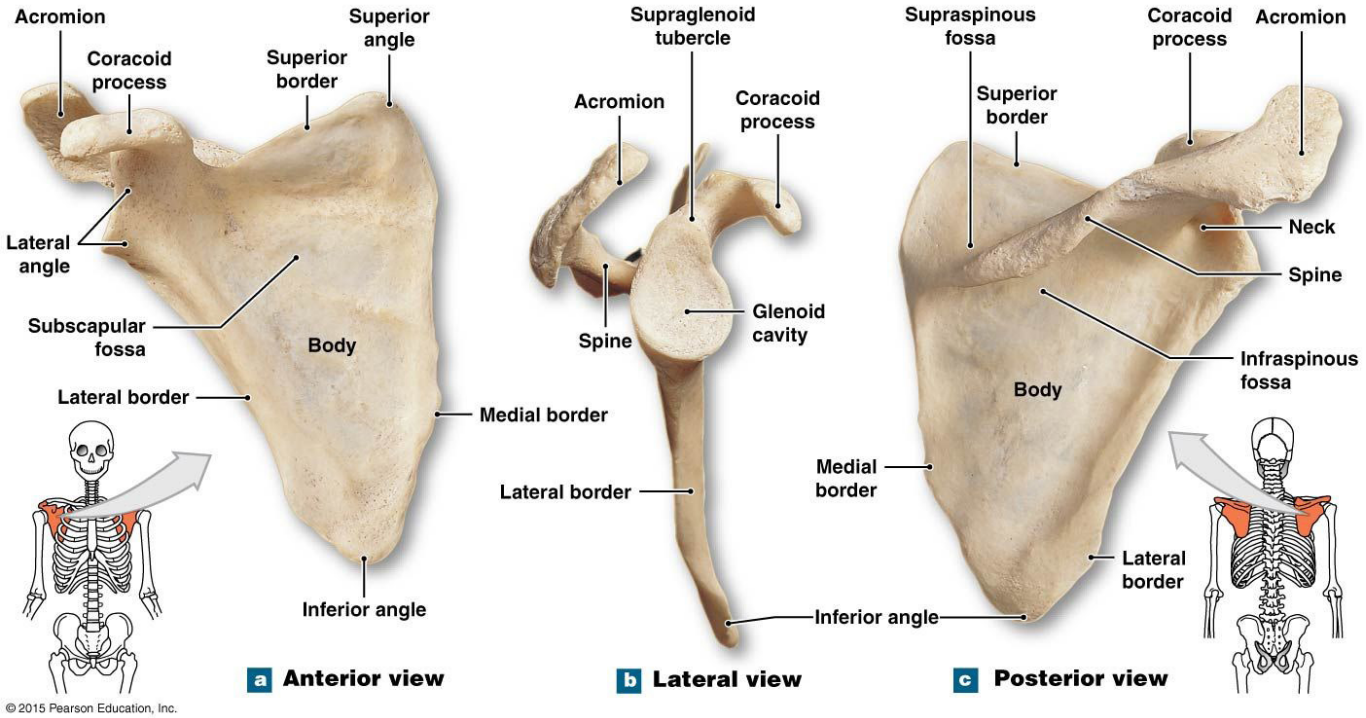
Anterior view of axis

Soulder Girdle



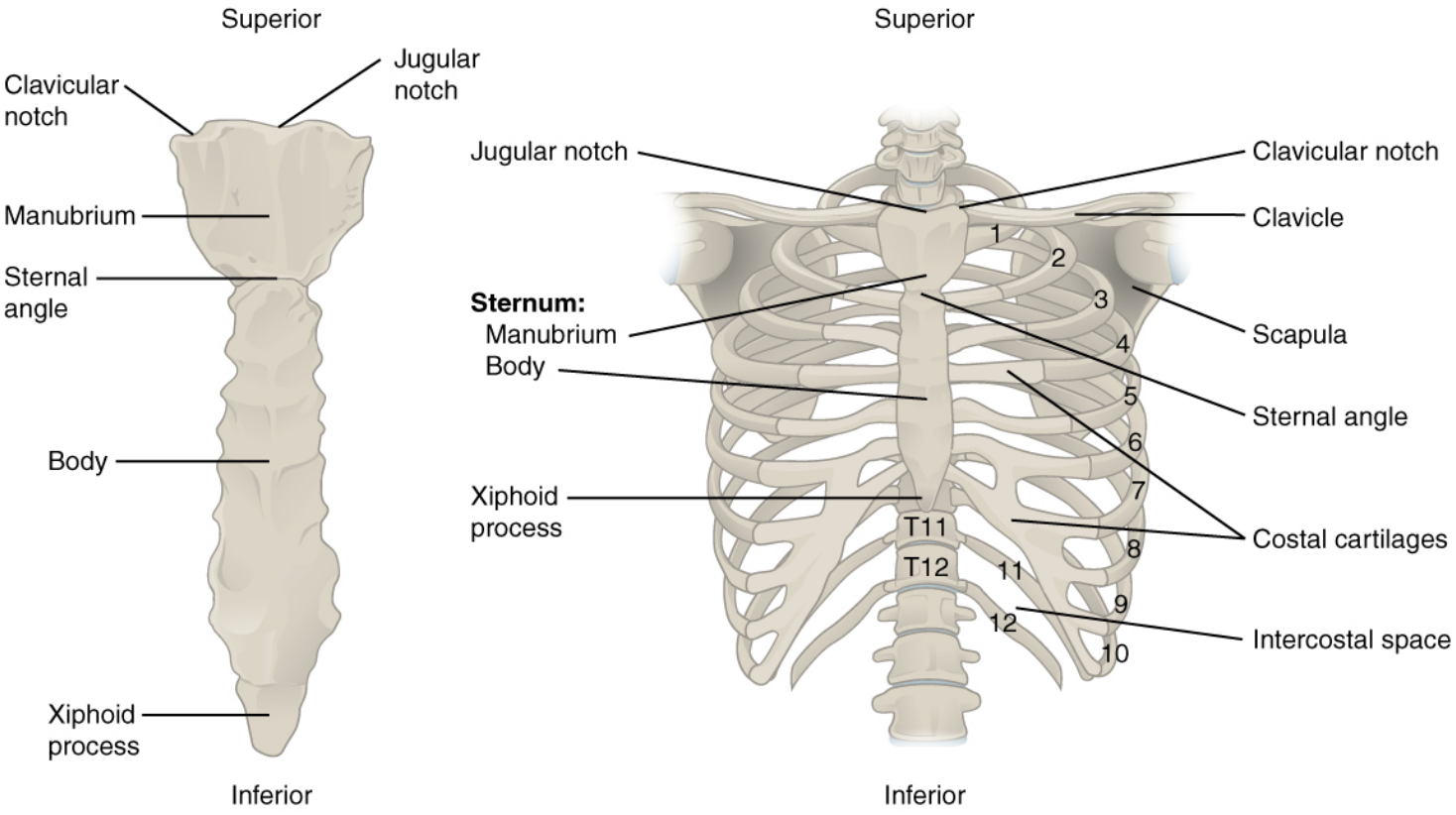
(a) Anterior view of pectoral girdle

(b) Posterior view of pectoral girdle



© 2015 Pearson Education, Inc.

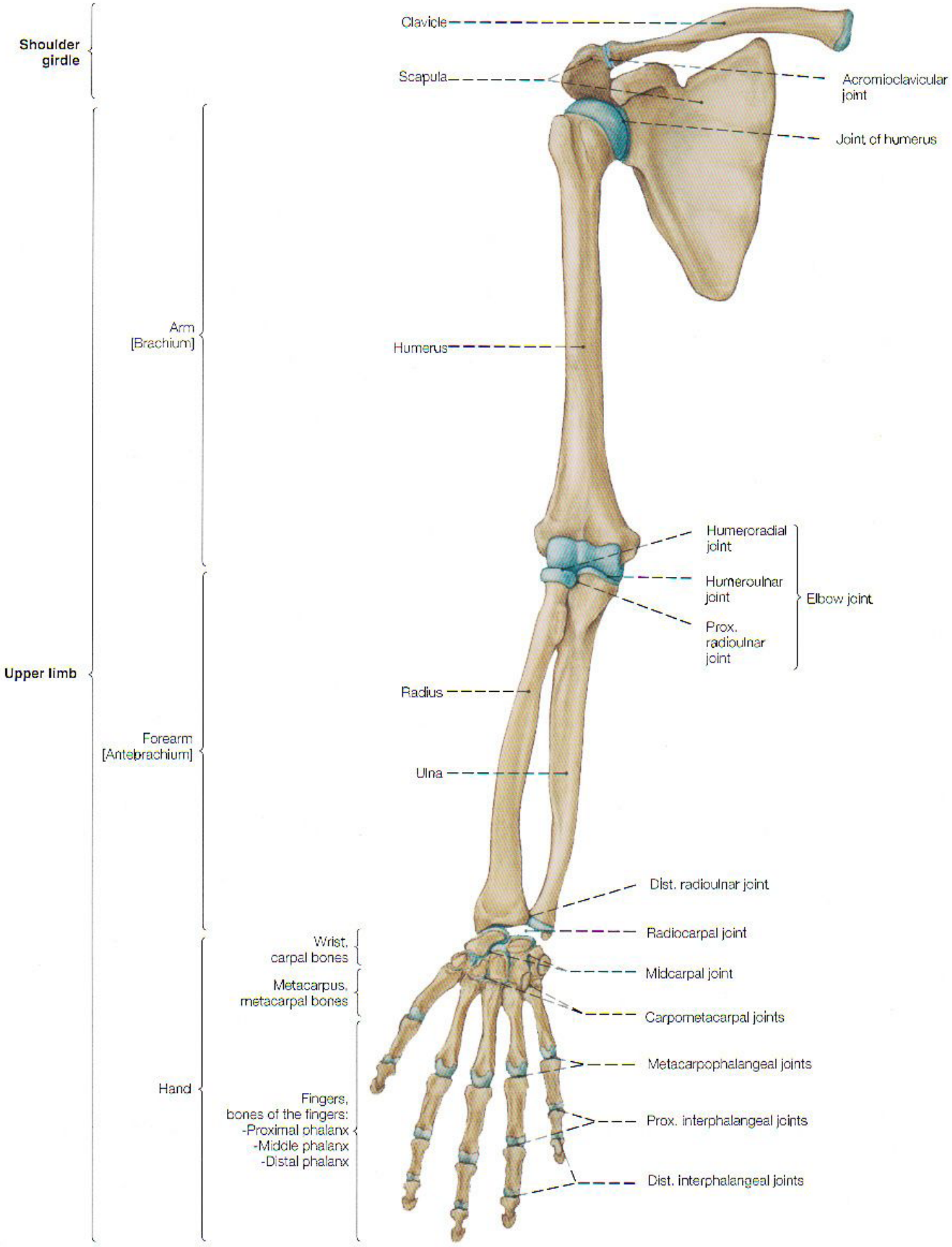
Anterior View of Sternum And Skeleton of Thorax



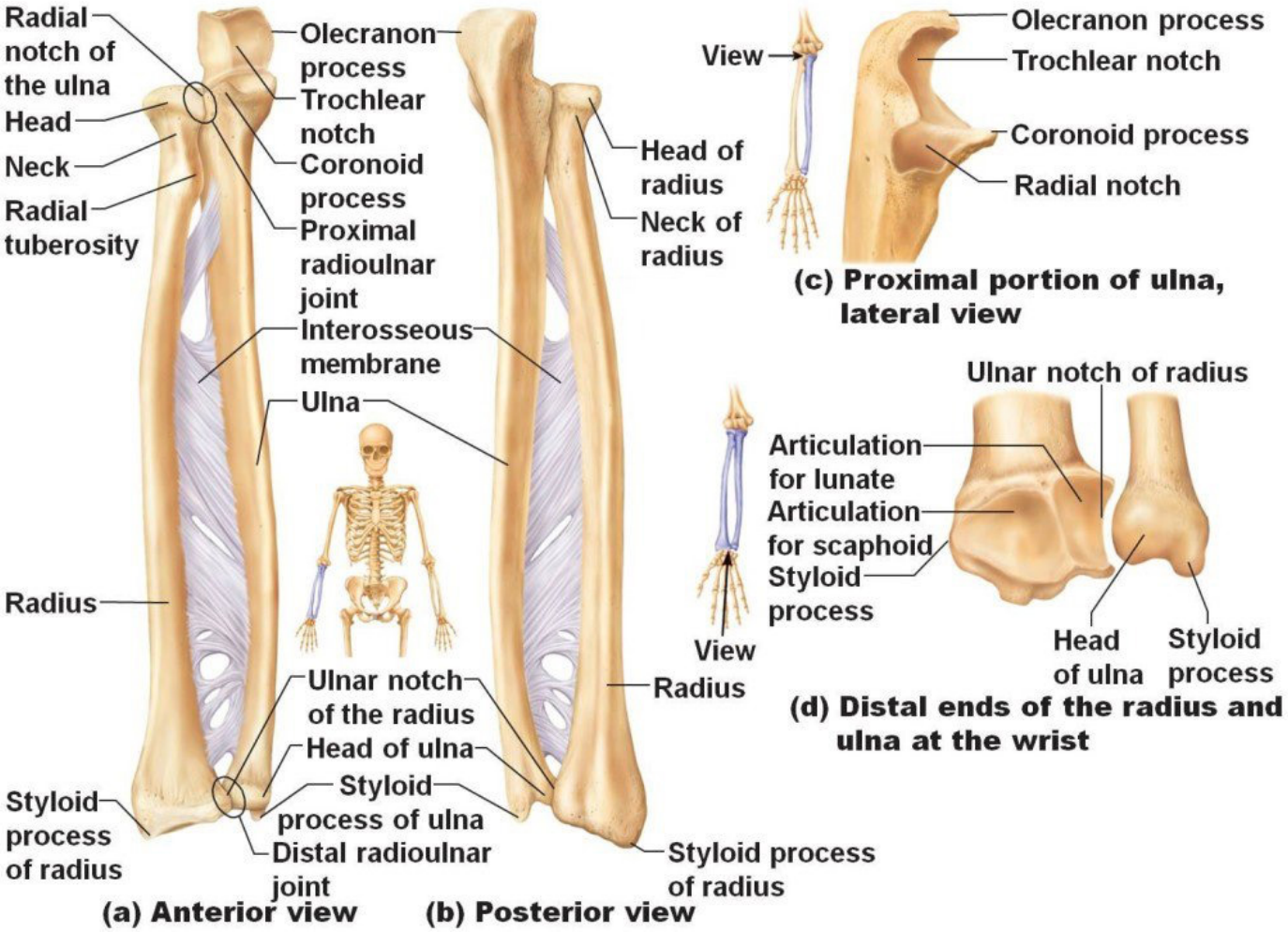
(a) Anterior view of sternum

(b) Anterior view of skeleton of thorax

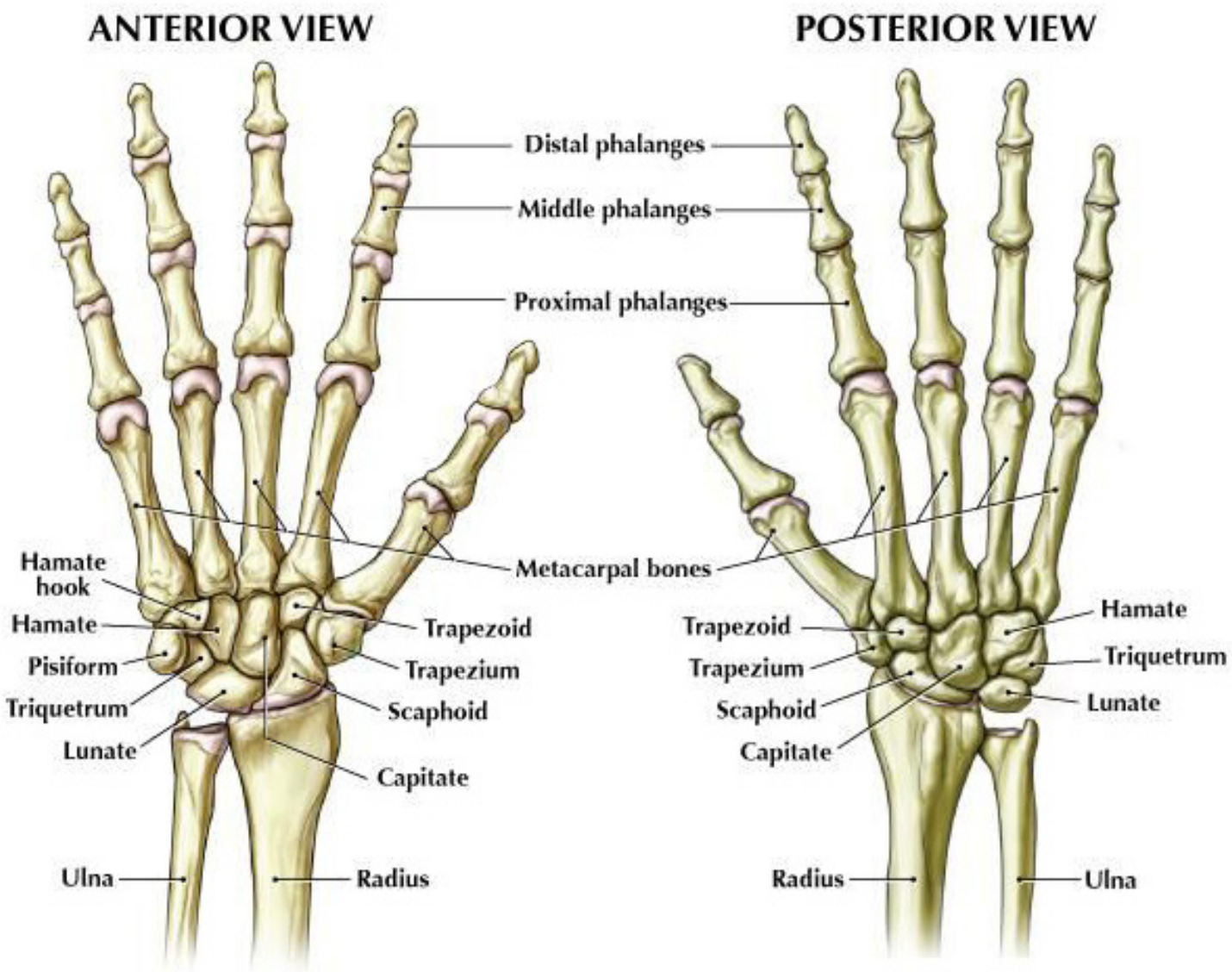
Bones of Arms



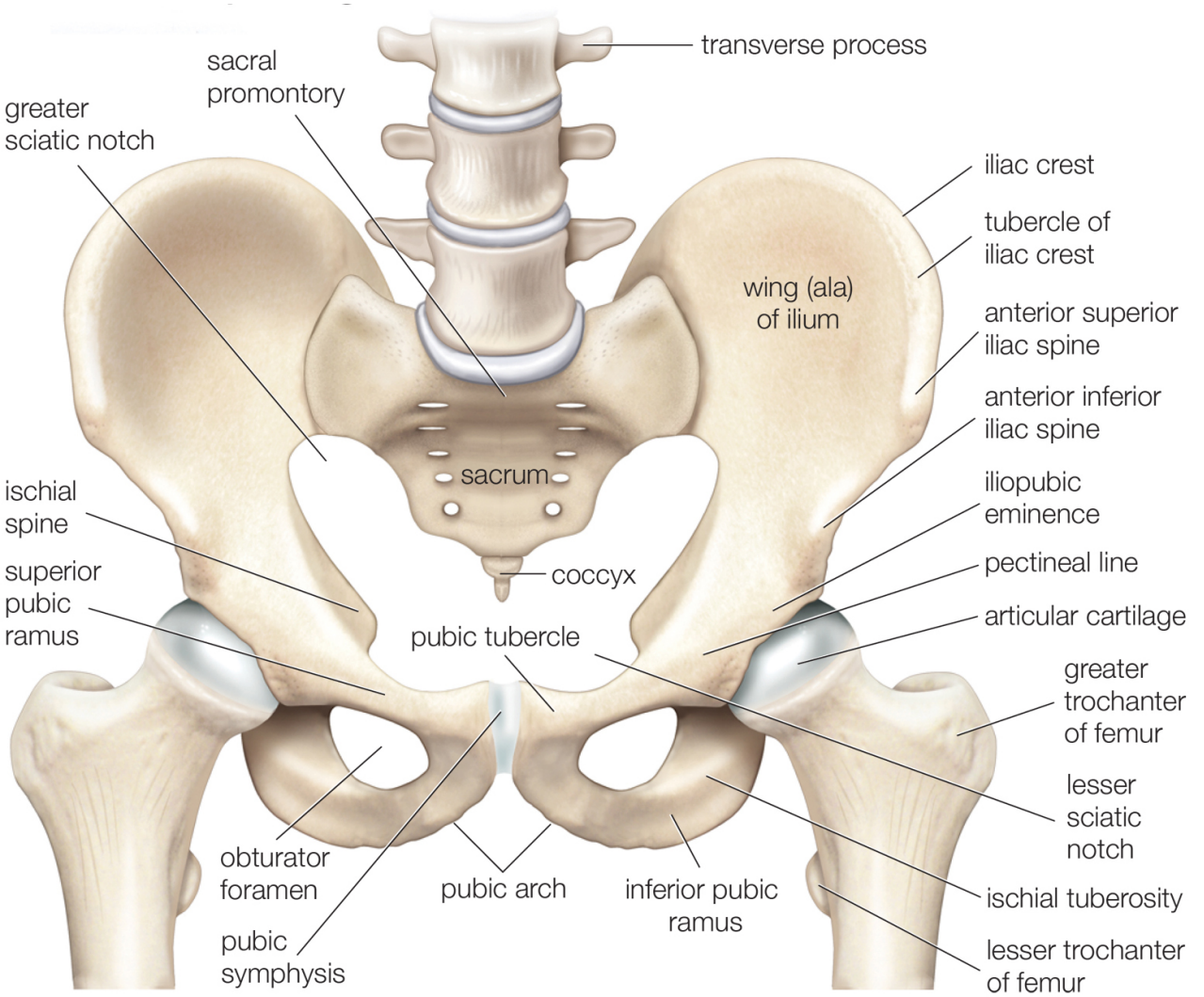
rigth elbow


Radial notch of the ulna
Head
Neck
Radial tuberosity
Olecranon process
Trochlear notch
Coronoid process
Proximal radioulnar joint
Interosseous membrane
Ulna
Radius
Ulnar notch of the radius
Head of ulna
Styloid process of ulna
Styloid process of radius
Distal radioulnar joint
(a) Anterior view
Head of radius
Neck of radius
Radius
Styloid process of radius
(b) Posterior view
View
Olecranon process
Trochlear notch
Coronoid process
Radial notch
(c) Proximal portion of ulna, lateral view
View
Ulnar notch of radius
Articulation for lunate
Articulation for scaphoid
Styloid process
Head of ulna
Styloid process
(d) Distal ends of the radius and ulna at the wrist

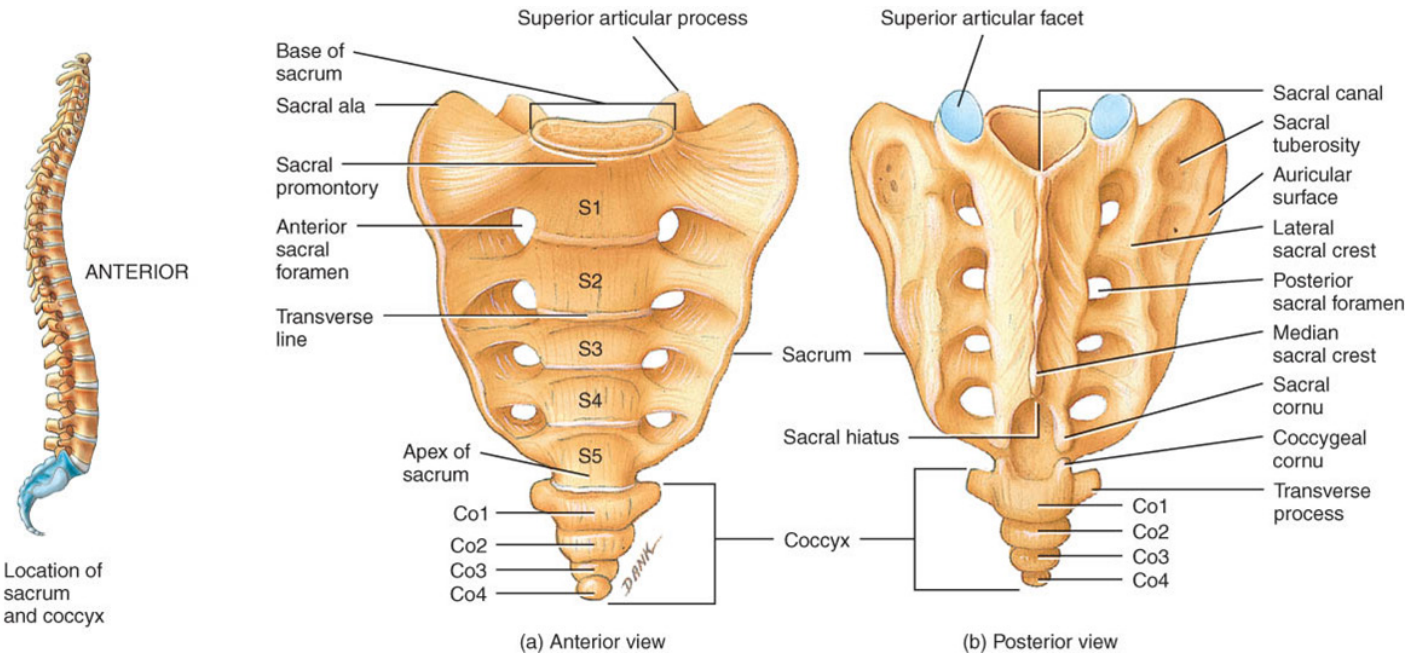
Bones In Hands



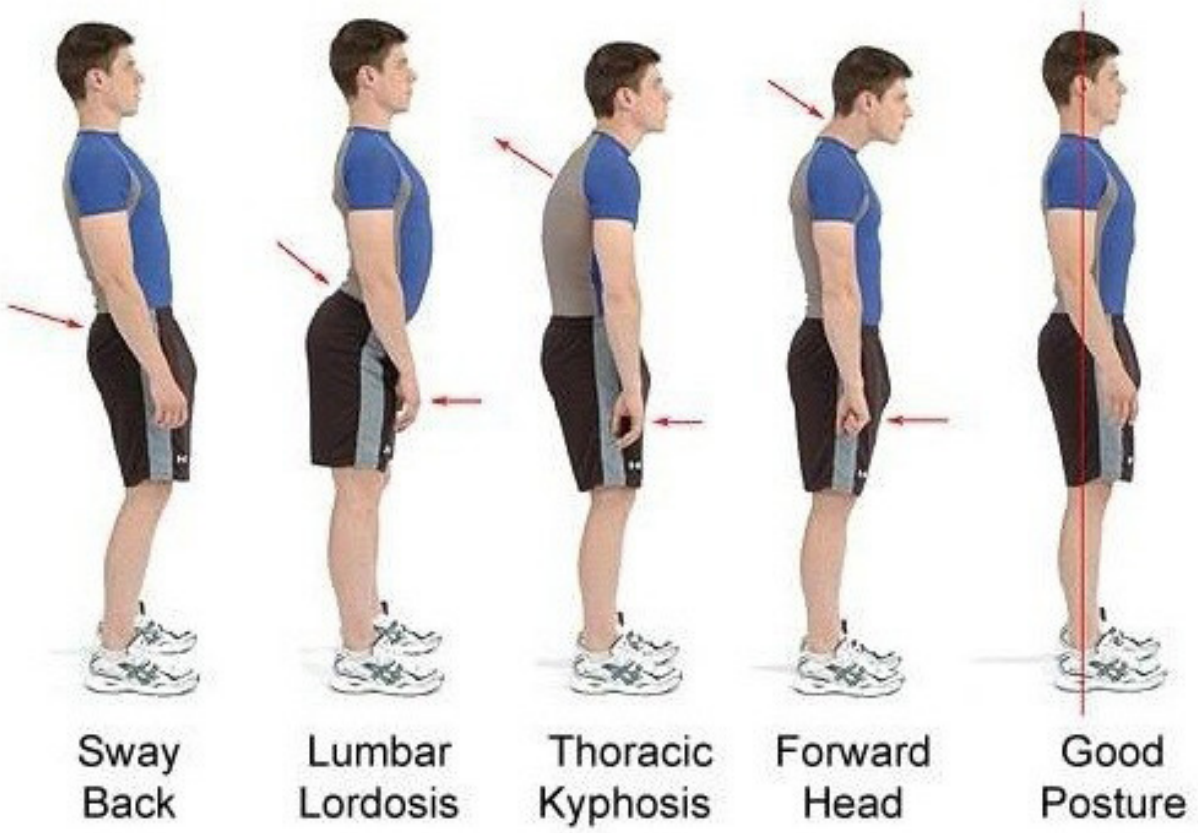
The Sacrum & Pelvis



© 2011 Encyclopædia Britannica, Inc.



Deformities in the spine



Forward Head:

Weak neck flexors, tight Trapezius (shoulder blades). Trapezius pushes neck forward.

Thoracic Kyphosis:

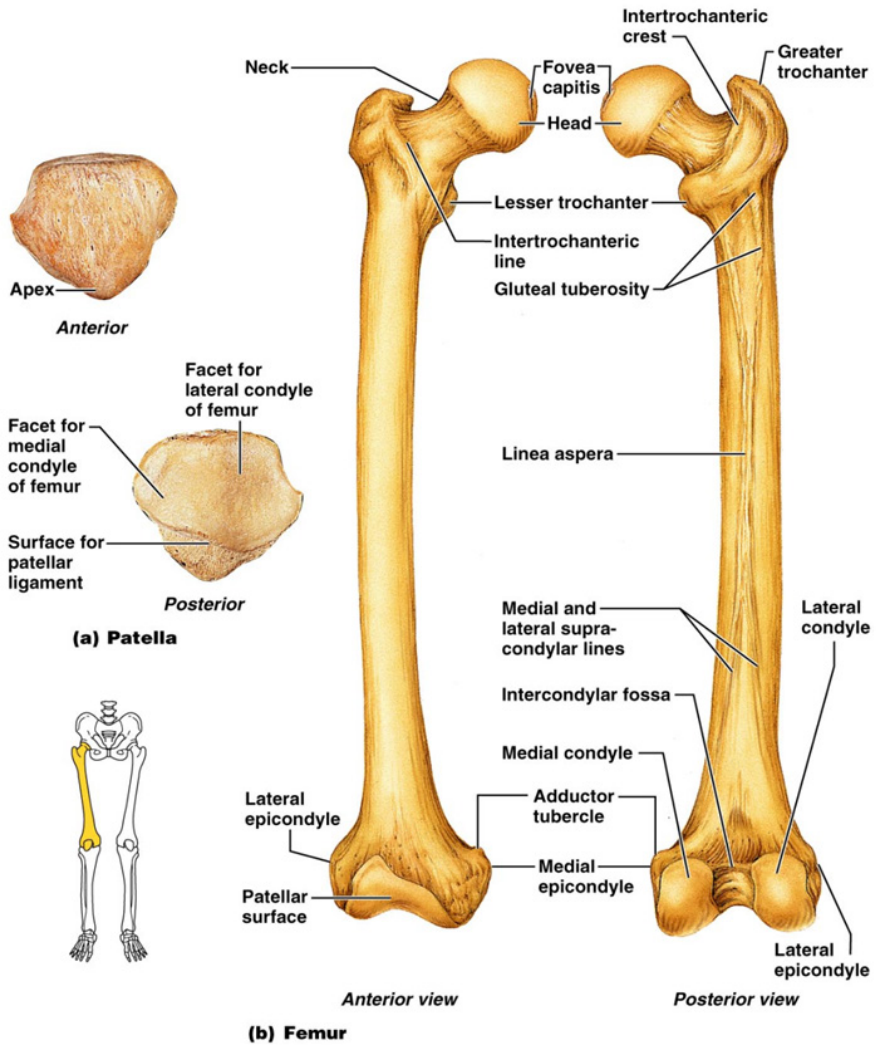
Tight chest muscles, weak upper back muscles. Chest muscles pull the shoulders towards it.

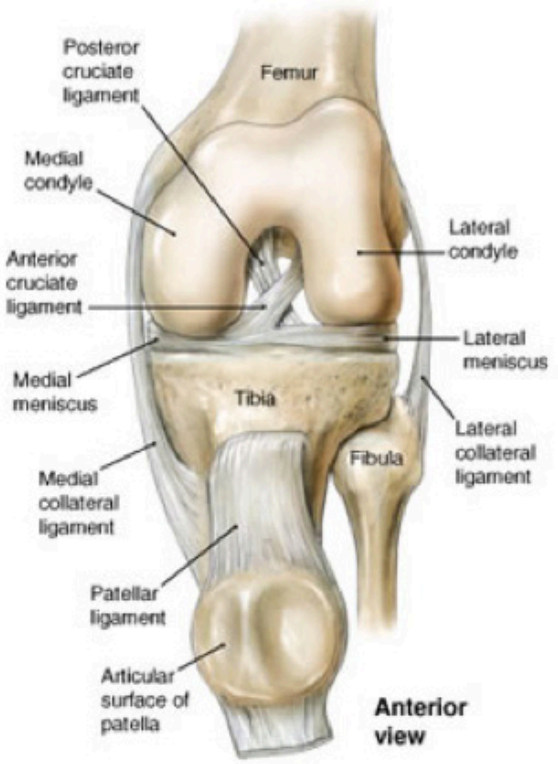
lumbar lordosis :

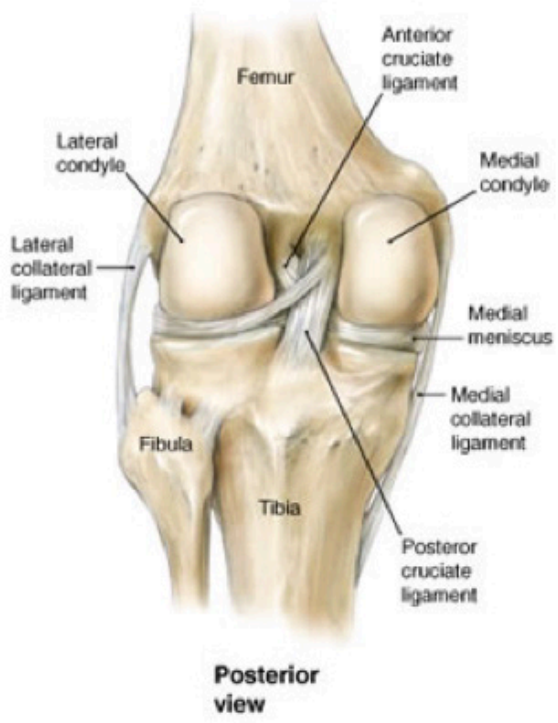
Lordosis is an abnormal inward curvature of the lumbar or lower spine. This condition is commonly called "swayback."

The correct posture has strong abs and glutes to resist lumbar lordosis, Strong enough hip flexors to resist sway back and balance of chest, upper back and neck muscles to avoid postural defects on upper body. When combined, it looks like the first image.

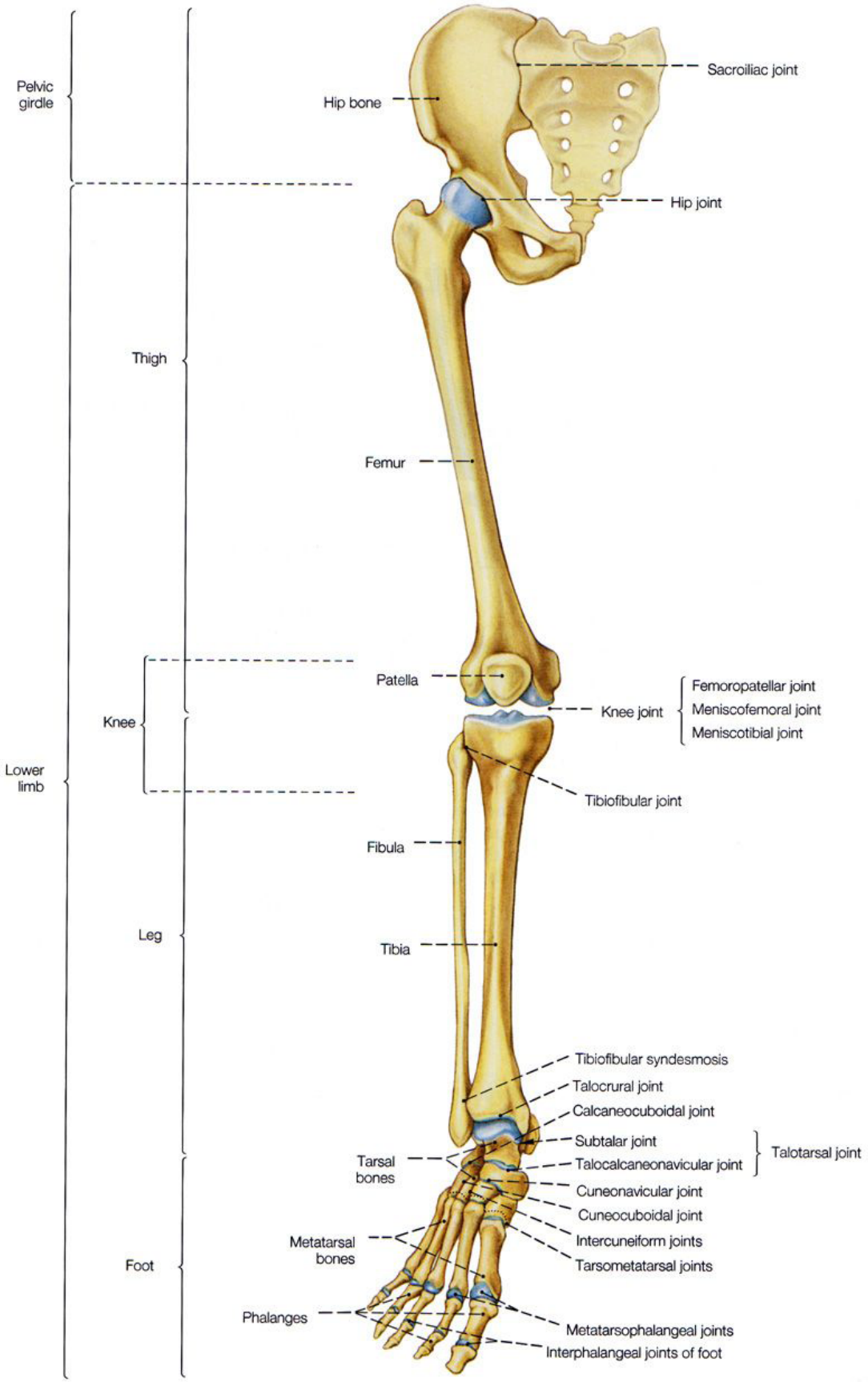
Lower extremity



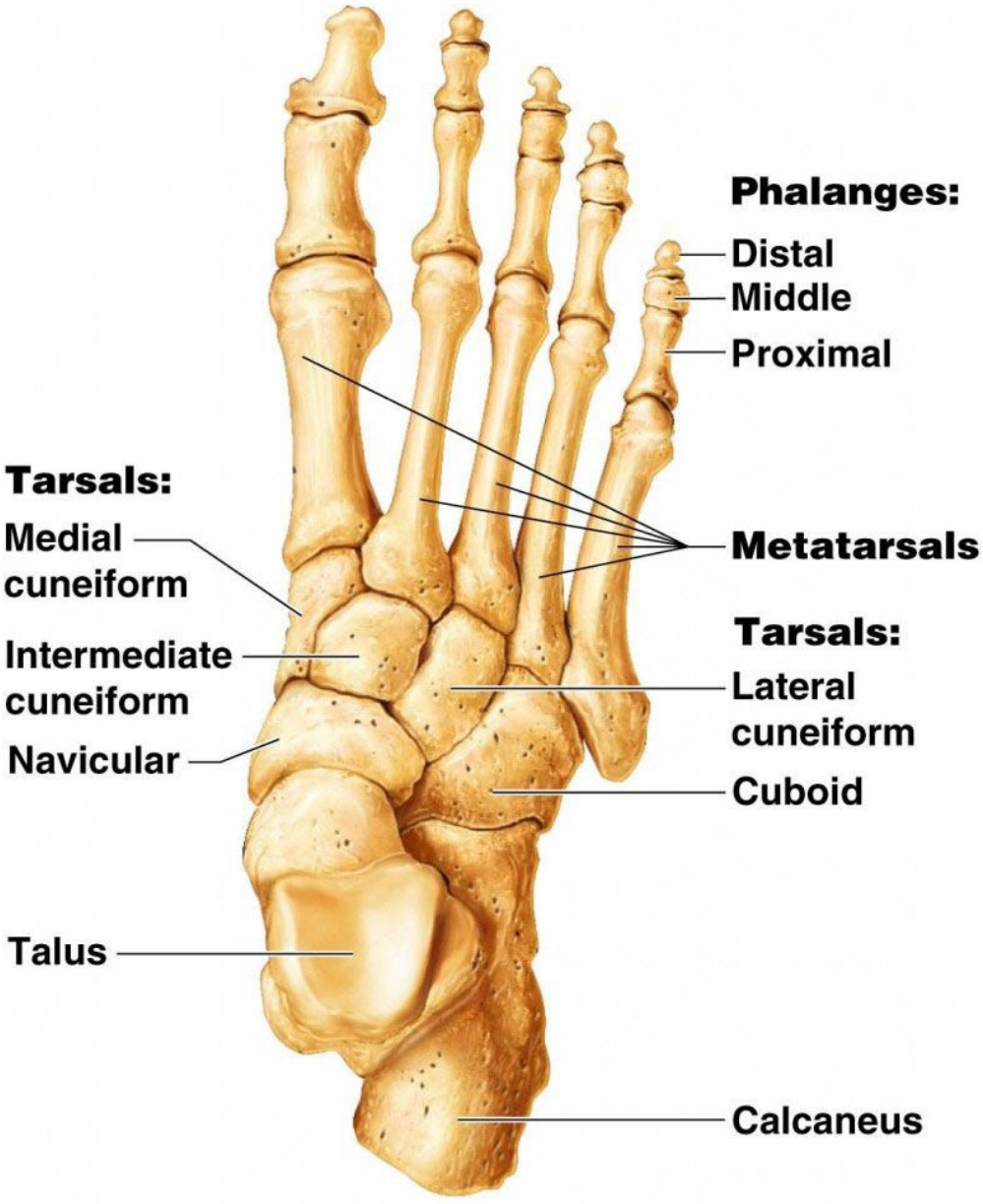




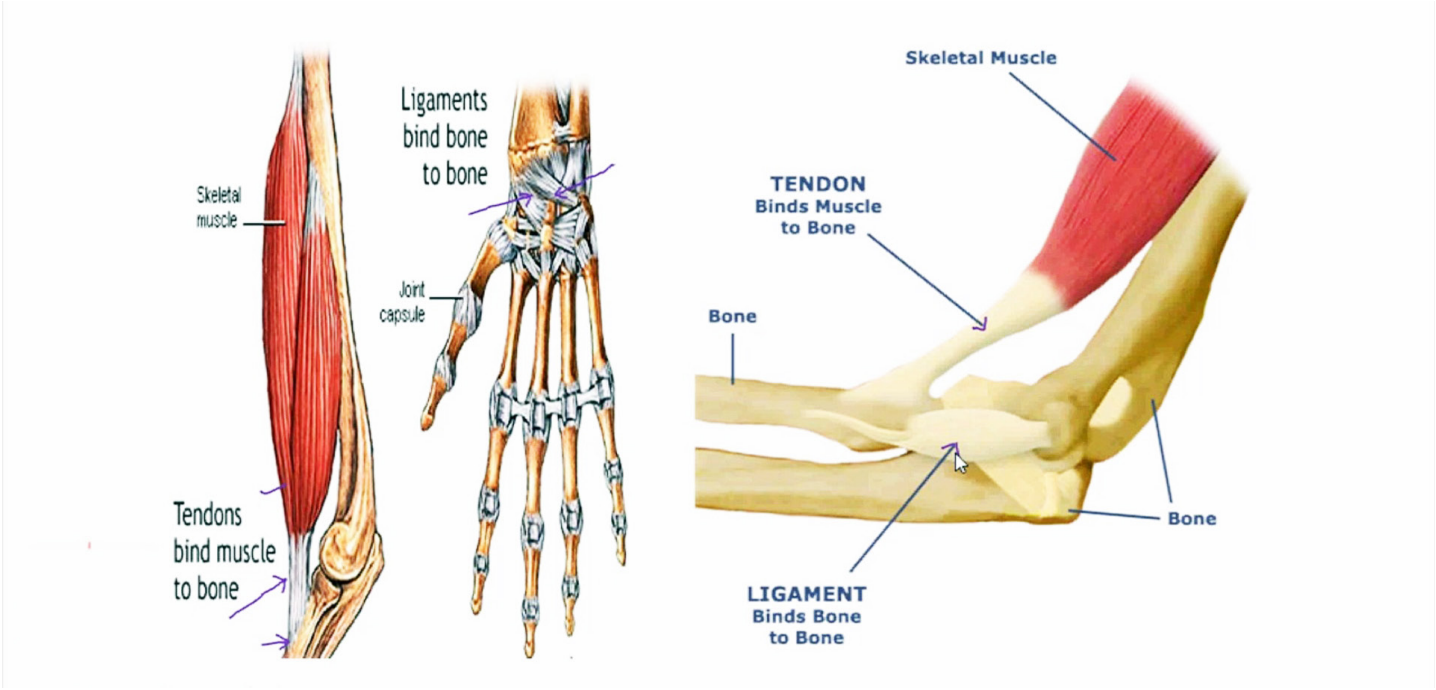
Legs Bone Anatomy

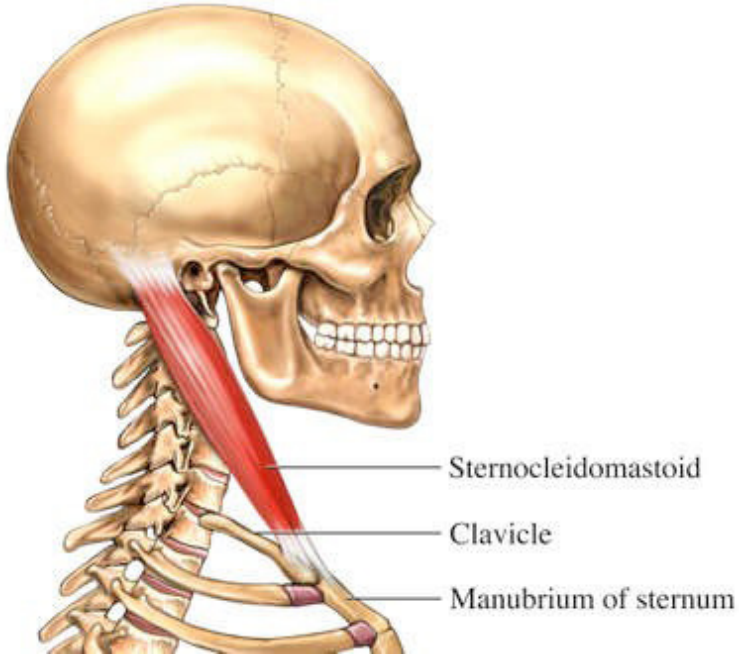


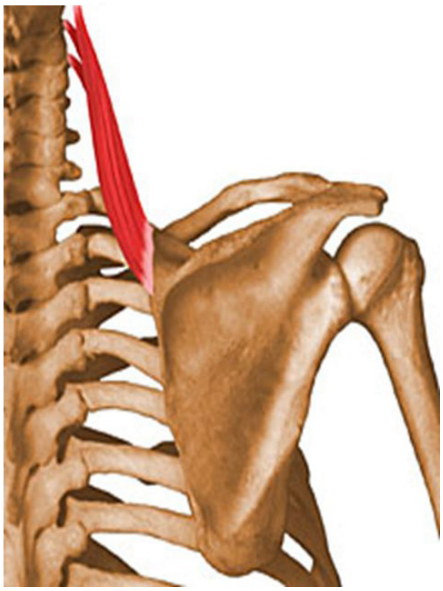
Foots Bone Anatomy



Tendon & Ligaments



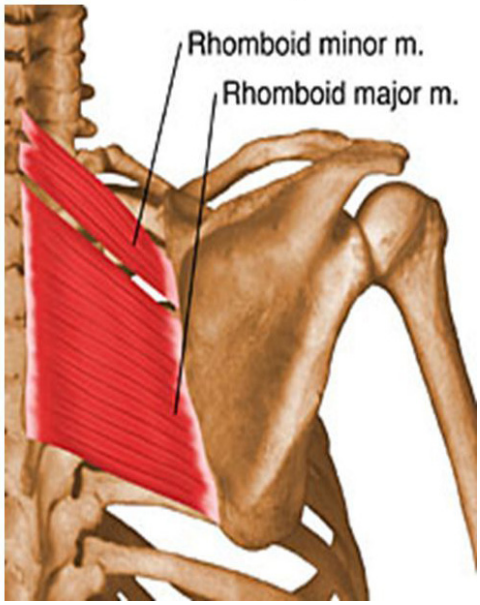




Levator Scapule

Origin: transverse process of superior four or five cervical vertebrae.
Insertion: superior vertebral border of scapula.
Action: elevates scapula and rotates it downward.
Nerve supply: dorsal scapular nerve and cervical spinal nerve.

Muscules



Rhomboids Minor and Major

Origin:
Minor: Spinous process of C7-T1
Major: Spinous process of T2-T5)
Insertion:
Minor: Roff of th spine of the scapula
Action: between the root of the spine of the scapula and the inferior angle of the scapula.

Supraspinatus Muscle

Origin: supraspinous fossa of scapula..
Insertion: Greater tubercle of humerus (snterior aspect).
Action: Initially abduction (15 degrres) at shoulder joint, stabilizing shoulder oint.
Nerve supply: Suprascapular nerve.

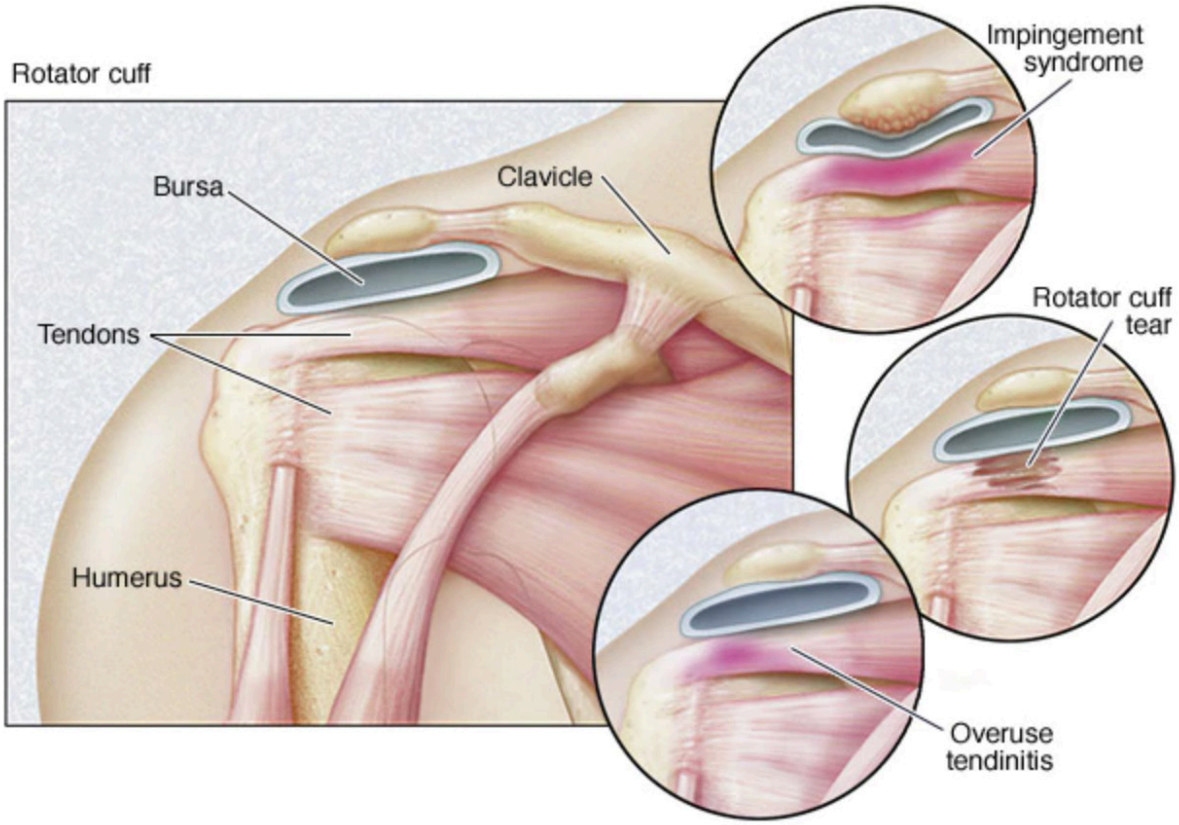
Infraspinatus Muscle

Origin: Infraspinous fossa of sacapula.
Insertion: Greater tubercle of humerus (posterior aspect)
Action: Laterally rotation and adduction arm at shoulder joint.
Nerve Supply: Suprascapular nerve.

Subscapularis muscle

Origin: Subscapular fosa of scapula.
Insertion: Lesser tubercle of humerus
Action: Medial rotation arm at shoulder joint.
Nerve supply: Upper and lower subscapular nerve.

Rotator Cuff



Back View **Front view**

Teres Minor

Origin: Inferior lateral border of scapula.
Insertion: Greater tubercle ofhumerus (inferior aspect)
Action: Laterally rotation extends and adduction arm at shoulder joint.
Nerve Supply: Axillary nerve.

Teres Mayor

Origin: Scapula.
Insertion: Humerus.
Action: Shoulder adduction
Shoulder extension.

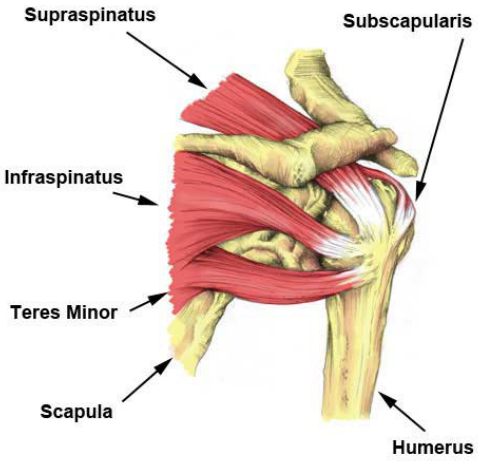
Biceps & triceps

Brachialis

- **Origin** Distal half of anterior surface of humerus
- **Insertion** Coronoid process and tuberosity of ulna
- **Action** Major flexor of forearm -- flexes forearm in all positions primarily pronated
- **Innervation** Musculocutaneous nerve (C5 and **C6**)

Biceps Brachialis

- **Origin**
- **Short head:** tip of coracoid process of scapula
  Long head: supraglenoid tubercle of scapula
- **Insertion** Tuberosity of radius and fascia of forearm via bicipital aponeurosis
- **Action** Supinates forearm and, when it is supine, flexes forearm
- **Innervation** Musculocutaneous nerve (C5 and **C6**)



Deltoid

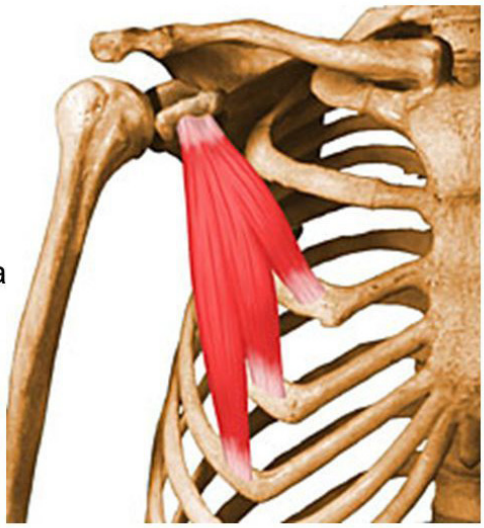
Origin: Lateral third of clavicle, acromium, and spine of scapula.
Insertion: Deltoid tuberosity of humerus.
Action:
Anterior part: Flexes
Middle part: Abducts arm.
Posterior part: Extends
Innervation: Axillary nerve (C5 and C6)

Triceps Brachii

- **Origin**
- **Long head:** infraglenoid tubercle of scapula
  Lateral head: posterior surface of humerus, superior to radial groove
  Medial head: posterior surface of humerus, inferior to radial groove
- **Insertion O**lecranon process of ulna and fascia of forearm
- **Action** Chief extensor of elbow
- **Innervation** Radial nerve (C6, **C7** and C8)

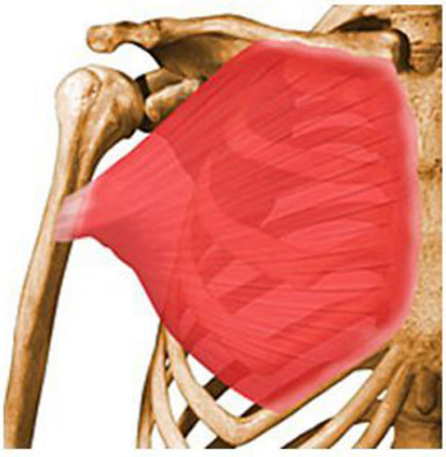
Pectoralis Minor

- **Origin** 3rd to 5th ribs near their costal cartilages
- **Insertion** Medial border and superior surface of coracoid process of scapula
- **Action** Stabilizes scapula by drawing it inferiorly and anteriorly against thoracic wall
- **Innervation** Medial pectoral nerves;

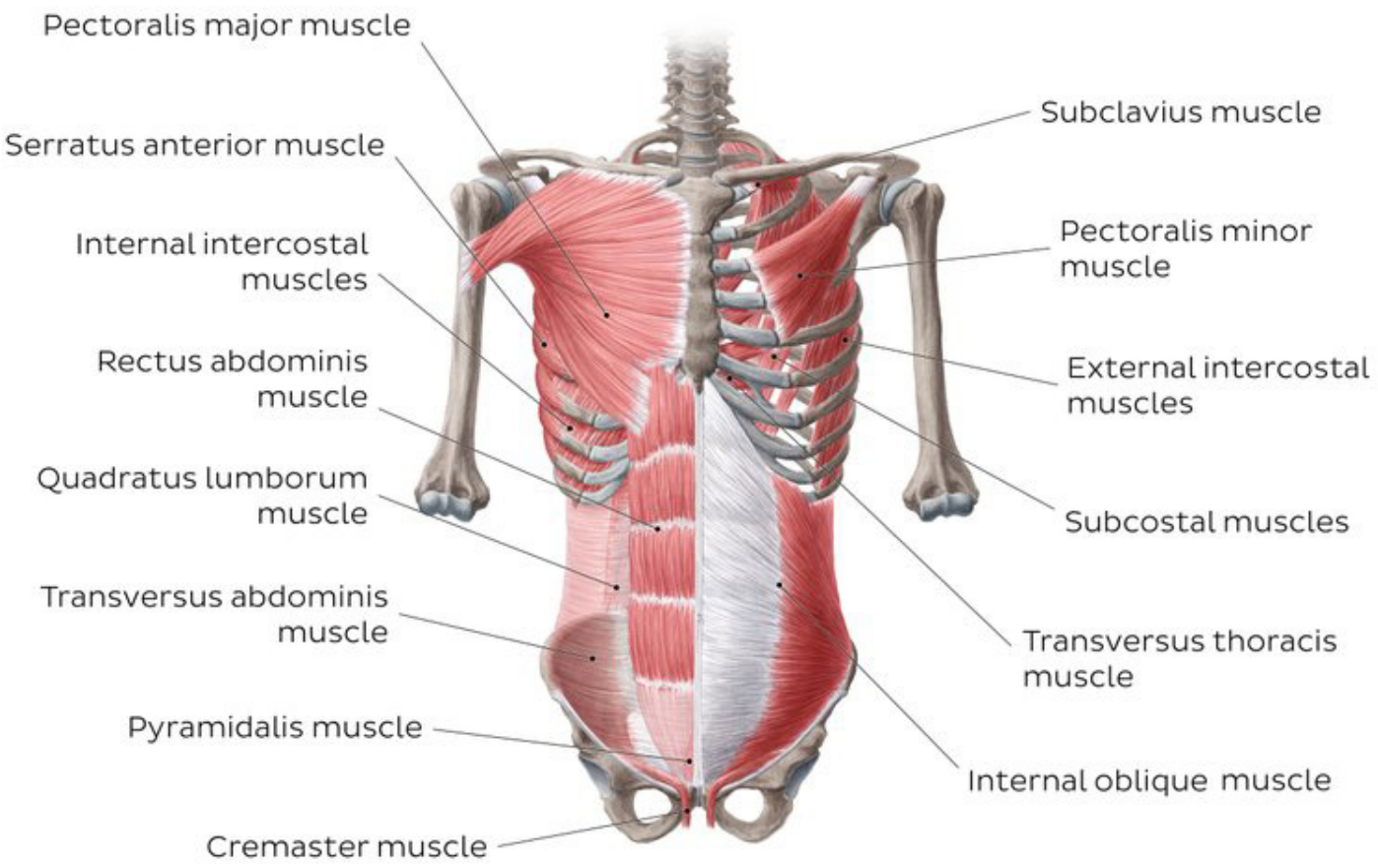


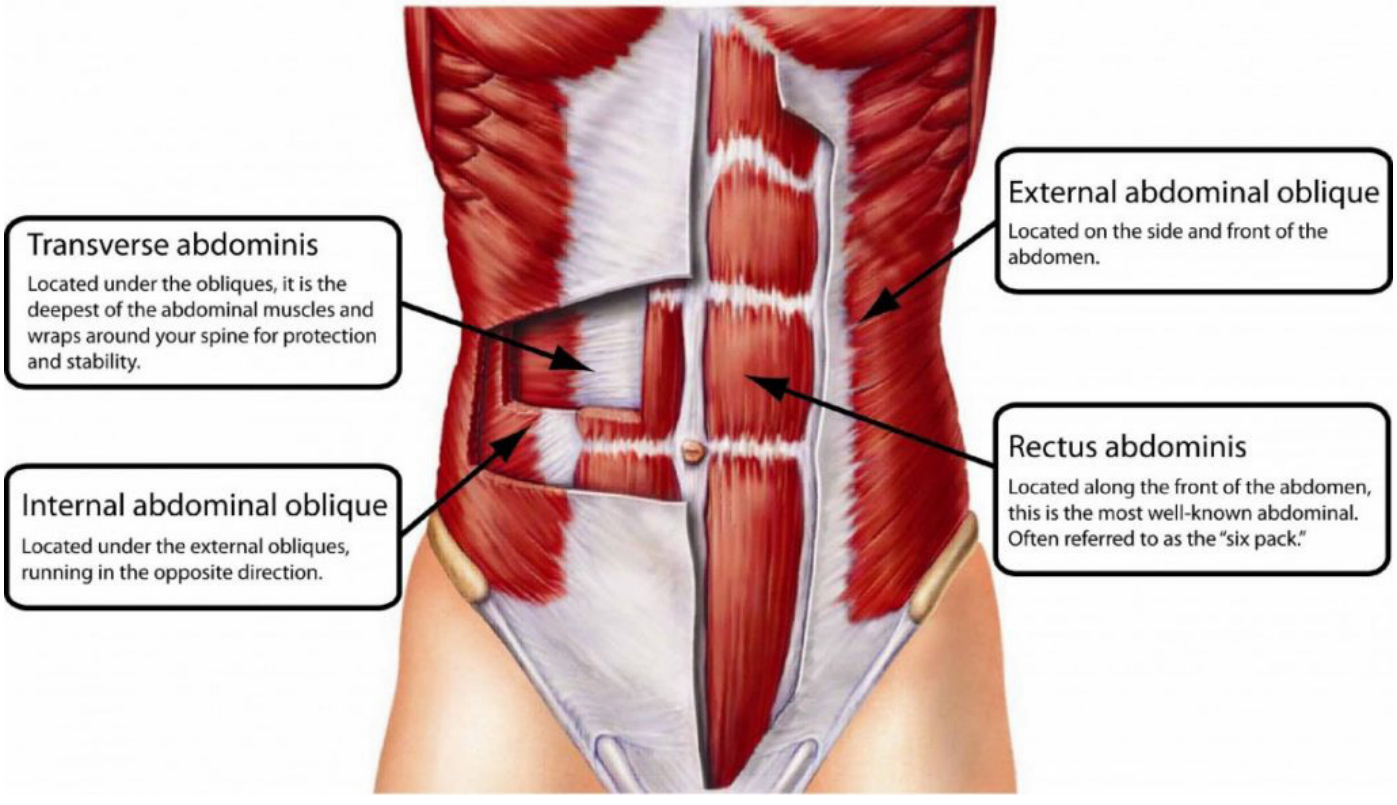
Pectoralis Major

- **Origin**
- **Clavicular head:** anterior surface of medial half of clavicle
  Sternocostal head: anterior surface of sternum, superior six costal cartilages
- **Insertion** Lateral lip of intertubercular groove of humerus
- **Action** Adducts and medially rotates humerus; draws scapula anteriorly **Innervation** Lateral and medial pectoral nerves;



Abdominis Muscle




Transverse abdominis
Located under the obliques, it is the deepest of the abdominal muscles and wraps around your spine for protection and stability.
Internal abdominal oblique
Located under the external obliques, running in the opposite direction.
External abdominal oblique
Located on the side and front of the abdomen.
Rectus abdominis
Located along the front of the abdomen, this is the most well-known abdominal. Often referred to as the "six pack."

Latissimus dorsi

Origin

- Iliac crest, lumbar fascia, spines of lower six thoracic vertebrae(T7-T12), lower three or four ribs, and inferior angle of scapula

Insertion

- Floor of bicipital groove of humerus

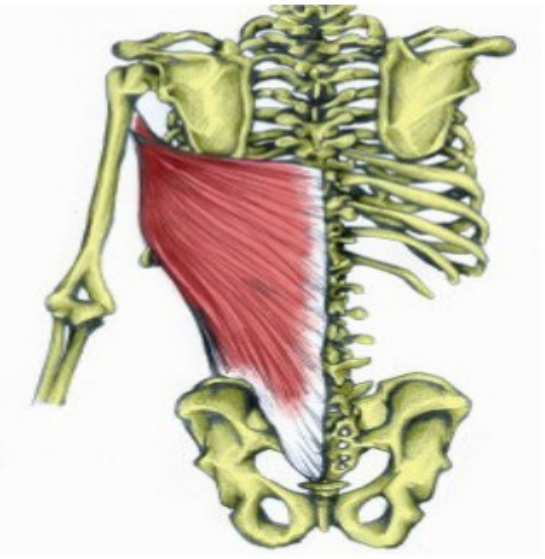
Nerve Supply

- Thoracodorsal nerve(C6, **7**, 8)

Action

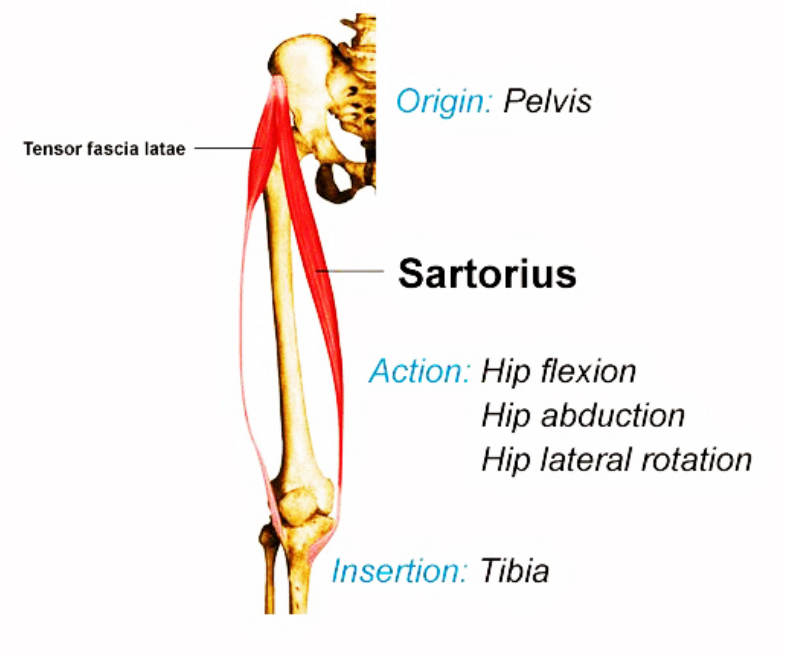
- Extends, adducts, and medially rotates the arm
- Its called the climbing muscle
- Raising of the trunk above the arm

Important :As it winds around lowe border of teres major it forms **posterior fold of axilla** its latera border forms **a boundary of lumbar triangle**.

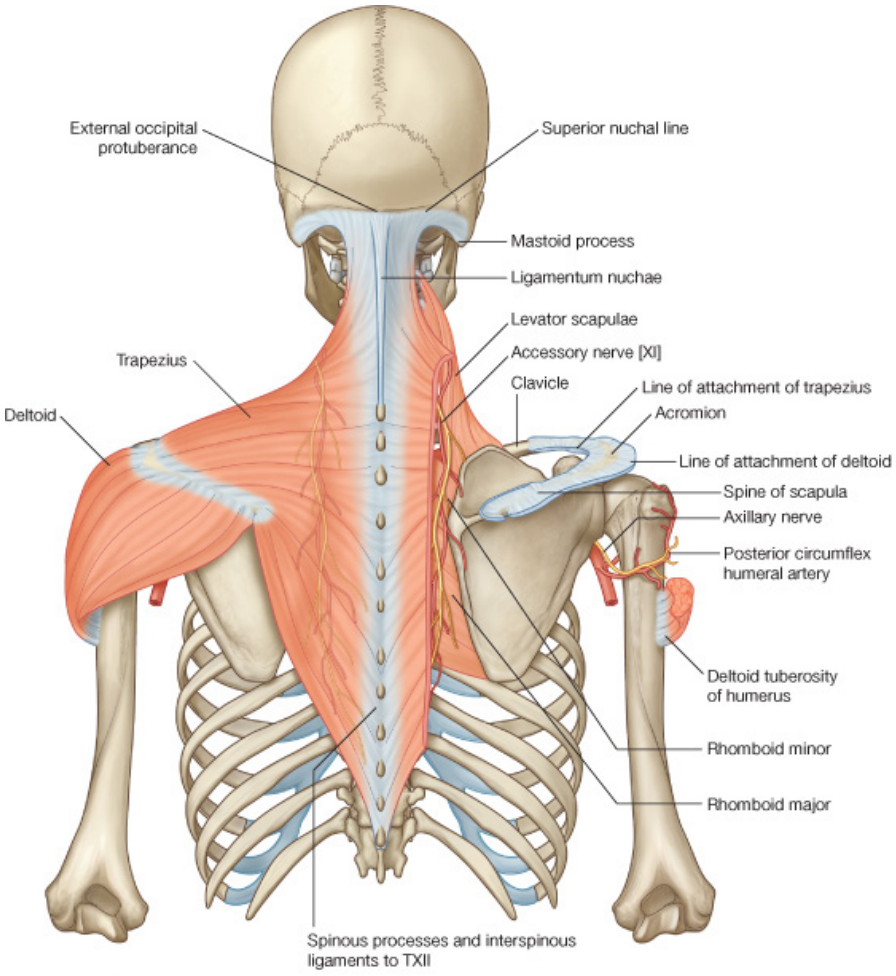


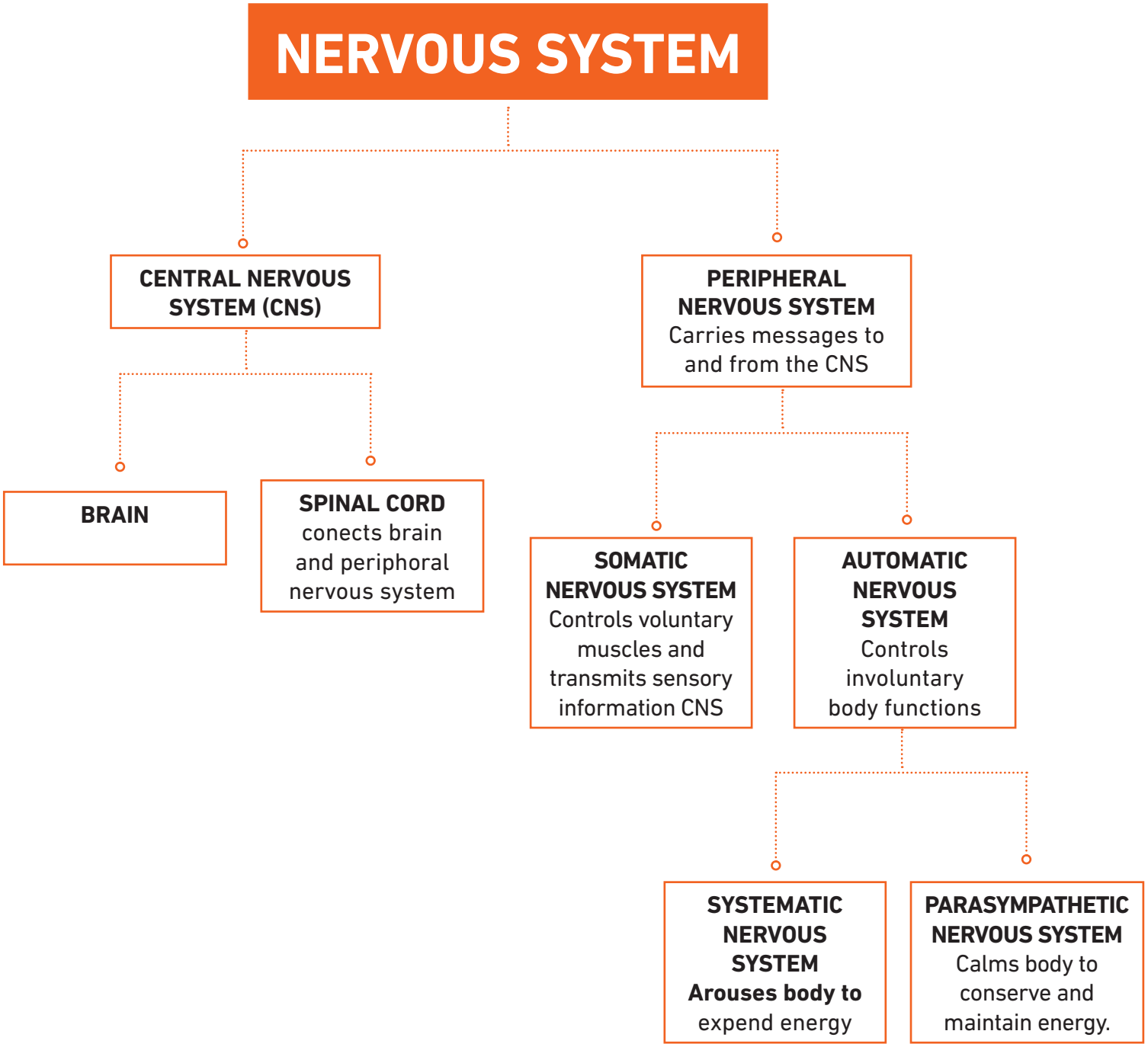
Iliopsoas

Origin (2):
Psoas: from anterior surfaces and lower borders of transverse processes of L1-L5
Iliacus: From upper 2/3 of iliac fossa of ilium.
Insertion: Lesser trochanter
Action: flex the hip
Innervation psoas: from direct fibers of L1-L3 of lumbar plexus:
Iliacus: femoral nerve

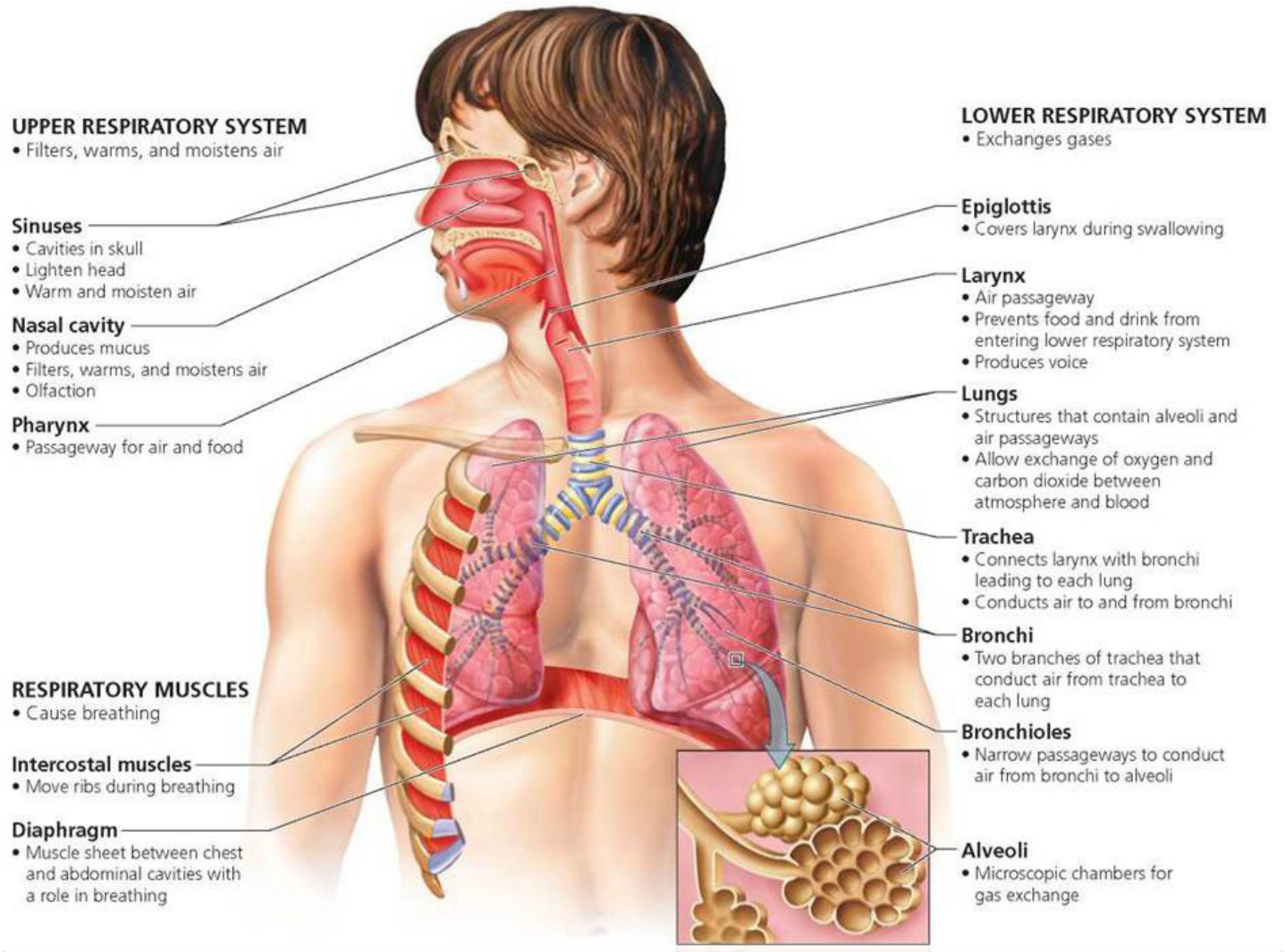

Tensor fascia latae
Origin: Pelvis
Sartorius
Action: Hip flexion
Hip abduction
Hip lateral rotation
Insertion: Tibia

Trapezius


External occipital protuberance
Superior nuchal line
Mastoid process
Ligamentum nuchae
Levator scapulae
Accessory nerve [XI]
Trapezius
Clavicle
Line of attachment of trapezius
Deltoid
Acromion
Line of attachment of deltoid
Spine of scapula
Axillary nerve
Posterior circumflex humeral artery
Deltoid tuberosity of humerus
Rhomboid minor
Rhomboid major
Spinous processes and interspinous ligaments to TXII


NERVOUS SYSTEM
CENTRAL NERVOUS SYSTEM (CNS)
PERIPHERAL NERVOUS SYSTEM
Carries messages to and from the CNS
BRAIN
SPINAL CORD
conects brain and periphoral nervous system
SOMATIC NERVOUS SYSTEM
Controls voluntary muscles and transmits sensory information CNS
AUTOMATIC NERVOUS SYSTEM
Controls involuntary body functions
SYSTEMATIC NERVOUS SYSTEM
Arouses body to expend energy
PARASYMPATHETIC NERVOUS SYSTEM
Calms body to conserve and maintain energy.

Respiratory System


UPPER RESPIRATORY SYSTEM
• Filters, warms, and moistens air
Sinuses
• Cavities in skull
• Lighten head
• Warm and moisten air
Nasal cavity
• Produces mucus
• Filters, warms, and moistens air
• Olfaction
Pharynx
• Passageway for air and food
RESPIRATORY MUSCLES
• Cause breathing
Intercostal muscles
• Move ribs during breathing
Diaphragm
• Muscle sheet between chest and abdominal cavities with a role in breathing
LOWER RESPIRATORY SYSTEM
• Exchanges gases
Epiglottis
• Covers larynx during swallowing
Larynx
• Air passageway
• Prevents food and drink from entering lower respiratory system
• Produces voice
Lungs
• Structures that contain alveoli and air passageways
• Allow exchange of oxygen and carbon dioxide between atmosphere and blood
Trachea
• Connects larynx with bronchi leading to each lung
• Conducts air to and from bronchi
Bronchi
• Two branches of trachea that conduct air from trachea to each lung
Bronchioles
• Narrow passageways to conduct air from bronchi to alveoli
Alveoli
• Microscopic chambers for gas exchange

SAMADHI
Yoga Ashram

www.samadhiyogaashram.com

SYA Near Laxman
Jhulla Rishikesh

samadhiyogaashram@gmail.com

+91) 8126230256